DECEMBER 1, 1960

THE UNITED CHURCH

OBSERVER

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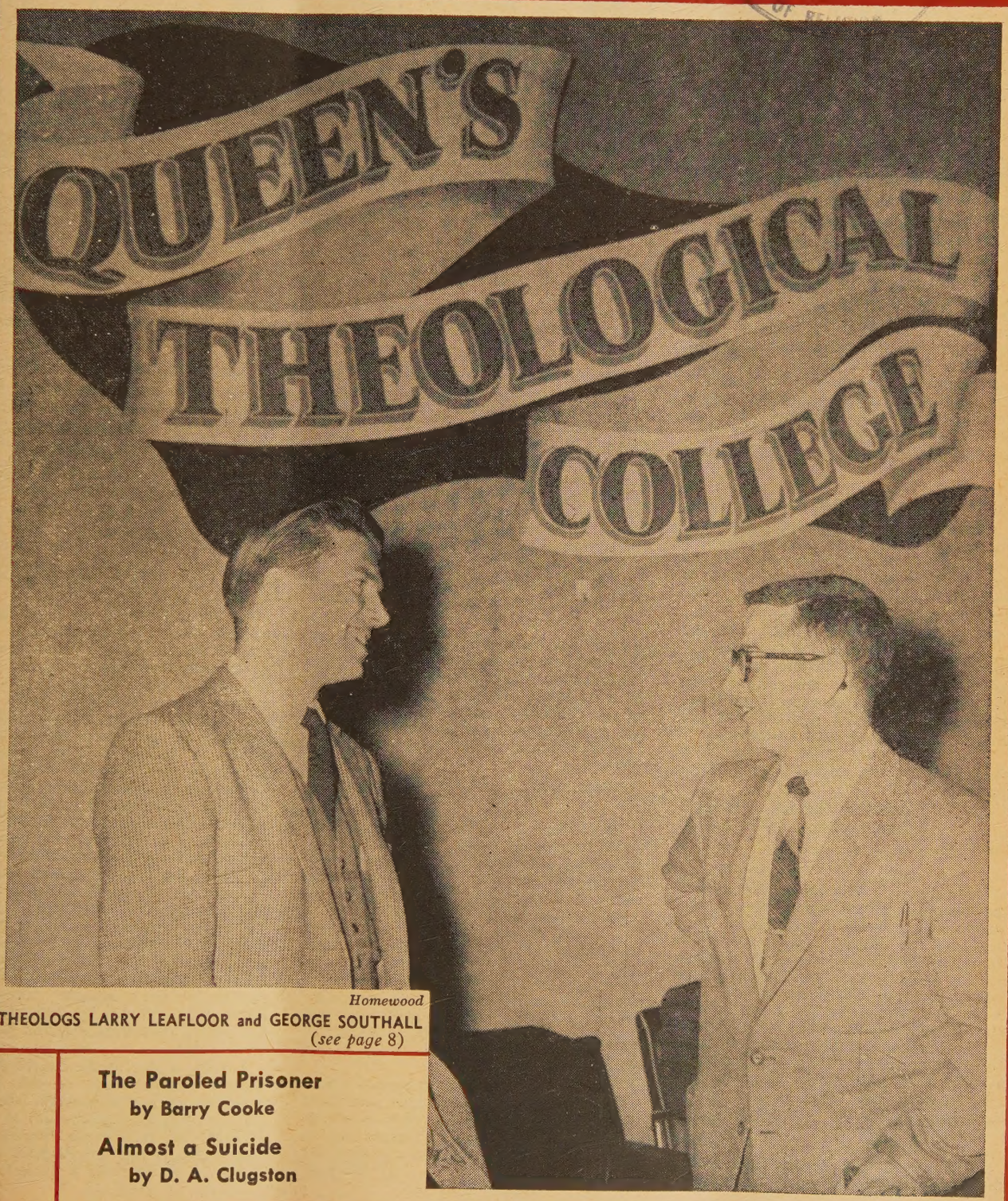


Homewood

THEOLOGS LARRY LEAFLOOR and GEORGE SOUTHALL (*see page* 8)

The Paroled Prisoner
by Barry Cooke

Almost a Suicide
by D. A. Clugston

Letters

The Fifth Reich

Dear Sir: . . . I wonder if your correspondents realize that in objecting to our church paper giving us information about such subjects as Germany's Fifth Reich they are adopting the position of the priest and the Levite as they "passed by on the other side."

The Christian press, in my opinion, can do no greater service to humanity than to make the truth known to all.

Fort Macleod, Alta. J. P. Griffin.

Dear Sir: Mr. Donaldson did not exaggerate.

We should be urged to heed his warning. Anyone who has studied history, particularly that period since 1914, will see the handwriting on the wall. . .

Timmins, Ont. W. R. Black.

Padre Bill Godfrey

Dear Sir: I read with great interest the article about the Rev. William Godfrey in a recent issue, but was disappointed that the writer did not mention his services during World War I. Bill, as we called him, or Padre Bill, enlisted as a private in the 236th Overseas Battalion (the New Brunswick Kilties), and when our colonel, P. A. Guthrie, found out he was a minister he made him our chaplain. He made a fine chaplain and was well liked by the men of our outfit. . .

Saint John, N.B. T. M. McKee.

Protest Stand on Drinking

Dear Sir: Having recently discussed the findings of the 19th General Council regarding the alcoholic problem, we, as candidates for the ministry, find ourselves opposing the decision which has seemingly sanctioned "moderation."

We feel pleased that the General Council has urged that we attempt total abstinence; however, we feel that this is completely inadequate and meaningless. How, when the church accepts moderate drinking as a social activity, can we preach in favour of total abstinence?

. . . We protest what we feel is a weakening of the moral standards of our church.

Garth Caseley, Lane Douglas,
James Forbes, Charles Miller.
Sackville, N.B.

Dear Sir: . . . You make reference to the General Council report on beverage alcohol. Here is one old-fashioned voice that says our church has capitulated to the devil. The havoc created by drink is evident in every nook and cranny of our land. How can Christians consort with it. . . We have given the green light to our membership to drink . . . we need not be concerned until the stage of alcoholism is reached. Then I suppose we shall spent M & M money to rehabilitate the victims of our folly. . .

Baysville, Ont. S. Littlewood.

Dear Sir: I am deeply pained and disappointed. It was quite unnecessary for the General Council of The United Church of Canada to affirm that there are Christians who abstain and those who drink moderately. That is a judgment that it is not the prerogative of the church to make. It may indeed be so. . .

Is it not a fact that problem drinking and alcoholism begins with moderate drinking?

The action of the General Council on this question will bring pain to the hearts of many of the most loyal members of the United Church.

Toronto 18, Ont. (Rev.) C. J. L. Bates.

Dear Sir: I am greatly disturbed about the comments on alcoholism. The United Church now recognizes that a man may be a moderate drinker and still conform to the concept of the Christian man. I am sure the devil and the breweries are hugging themselves in ecstasy over that news. . .

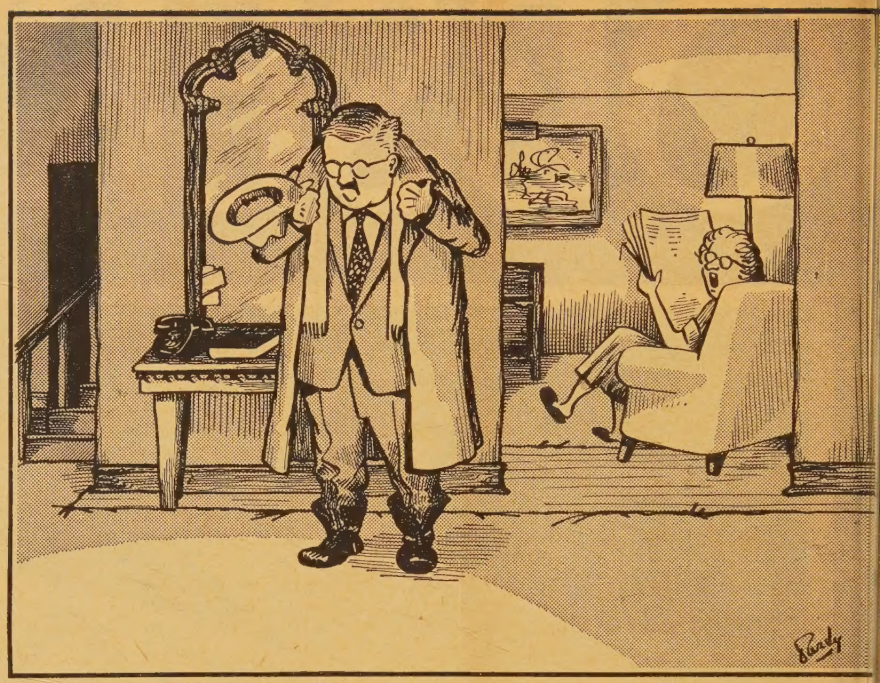
Avonlea, Sask. Mrs. J. H. Robertson.

Dear Sir: . . . The softer attitude recently adopted by the General Council can only serve to swing uncommitted members — and our youth — who are earnestly seeking light on the matter of alcohol, towards its "moderate" use.

. . . Surely as Christians, we should rise above petty personal preferences, and recognize the exploitation of alcoholic beverage with its enervating effect on youth, its contribution towards the breakdown of family life, its effects on our highways, in the same light as we would a man beating a helpless victim to his knees with a club!

Can we, therefore, upon serious reflection and in all good conscience, contribute towards its upkeep and what is worse, lead youth by example to expose itself to the aftermath so in evidence around us?

Toronto 12, Ont. J. P. Scott.



"Why don't you play it smart . . . this time go to the meeting, but don't say anything!"

"I Am a Homosexual"

Dear Sir: I write to thank you for th article on "Christians and Marriage especially for including the section homosexuality — a subject which t church has ignored until recently.

I am a homosexual who has been acti in the church since childhood, havi passed through Sunday school, YP church membership class, etc. I ha committed myself to Jesus Christ, a acknowledge Him to be my Lord a Saviour; in fact, I do not know where would be now without Him.

. . . When I was in my later 'teens t problem was so great I wanted to see minister since I did not know what to or where to turn. But fortunately for m just after I had mustered up enou courage to go to him, I happened to h him raging against homosexuals, a boasting he had been instrumental sending a young man to prison af having discovered a letter written by t young man to another homosexual wh he loved. Since then I knew I could trust a minister with my problem, a would have to carry on the struggle myself, still not knowing what was ri or wrong, but becoming more frighten

There are thousands like me who active, committed Christians. . . Th are many thousands of 'teenage yo people at the moment who are beginn to realize they are "different" from th fellows, but who dare not tell th parents or their minister because t know they will not be understood. are alone, misunderstood, and persecu on all sides.

I make a plea to the church to un take a serious study of this probl seeking accurate information from suc serious research organization as the Institute of Homophile Studies at South Hill Street, Los Angeles 12, C

May I recommend a book which

(Over

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JULY 19-21: CAIRO: Visits to Egyptian Museum, Pyramids and Sphynx, Memphis and Sakkara, Old Cairo, the Mosques, Citadel and Khan Khalil Bazaar.

JULY 22-24: DAMASCUS: Visits to St. Paul's Window, Street called Straight, Ommayad Mosque, Tomb of Saladin, Azem Palace, Syrian National Museum, Bazaars.

JULY 25-28: JORDAN: Visits to Old Jerusalem, Mount of Olives, Gethsemane, Bethany, Jericho, Jordan River, Dead Sea, Bethlehem, Hebron.

JULY 29-31: ISRAEL: Visits to the Hinnom Valley, Tomb of David, Hall of the Last Supper, Hebrew University, Nazareth, Tiberias, Haifa and Tel Aviv.

AUGUST 1-2: ISTANBUL: Tour to Castle of the Seven Towers, Byzantine Walls, Adrianople Gate, Galata Bridge, the Sarcophagus of Alexander the Great, etc.; Boat trip on the Bosphorus, with views of Galata Tower, Castle of Mohammet the Conqueror, summer residences along Black Sea, etc.

AUGUST 3-5: ATHENS: Tour to Tomb of Unknown Warrior, Theatre of Dionysus, the Acropolis, Parthenon, Theseum and ancient Agora, etc. One day trip to Corinth, and tour of Athens to see National Archaeological Museum, University, Academy, Royal Palace, Olympic Stadium, Temple of Zeus, Arch of Hadrian, etc.

AUGUST 6: Depart ATHENS for TORONTO, or for other cities in Europe as arranged.

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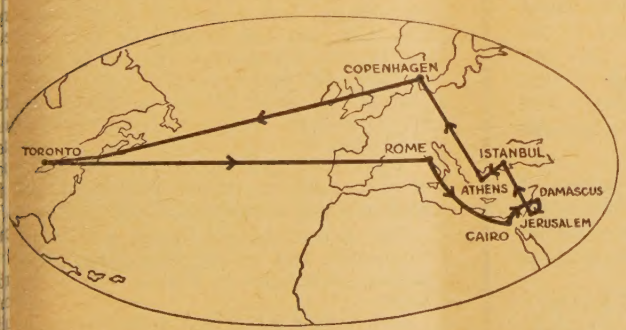

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Scouts and The Church

Dear Sir: I was quite concerned about the letters to the editor in a recent issue from Mr. D. C. Wilson and Rev. Arthur Tiffen about THE OBSERVER'S answer to Scout sponsorship by churches.

Both displayed a misconception about Scouting and the church that is widespread among some ministers and laymen. This misconception has caused much unfounded and unnecessary friction between certain United Church congregations and members of Scouting bodies—many of whom are United Church members and ministers.

The question in the "Question Box" was, "Our church sponsors a Scout troop. Would you recommend that a Roman Catholic be appointed as assistant scoutmaster?" THE OBSERVER'S simple answer, "No," is both common sense and according to the recommendations of the administrative bodies of the Boy Scouts Association.

In the pamphlet, "Scouting and the Church," we find the following: "The secret of gearing Scouting into the programme of the church lies in the quality of leadership that is recruited for the job. Scout leaders are selected by the church, through the group committee which is appointed by the church. These leaders, when selected and approved, should be considered as members of the volunteer staff in the department of Christian education."

The filmstrip, "Scout Church Sponsors," and the above mentioned pamphlet, with the pamphlet, "The Religious Obligations of Scouters," give a good deal of help and guidance to churches in the selection of leaders for Scout groups that are church sponsored.

Duty Not Privilege

If a church is going to sponsor a Scout group, it is responsible for the Christian education of its Scouts. Thus the Scout group should be a part of the Christian education programme of the church. Such a situation is impossible if one of the scoutmasters is a member of another denomination. It is not just a privilege of the church to teach Christian education to its Scouts—it is a solemn obligation! The Scout programme offers excellent atmosphere to lead young men and boys to Jesus Christ—but the leading must be done by churchmen — churchmen whose views are in accordance with the sponsoring body.

The views of the two men mentioned above are not in accord with the "scouting spirit" as one declares, or in accord with Boy Scout recommendations for church sponsored groups. Scouting publications make it very clear that Scouting is not non-denominational — it is interdenominational. One church sponsored Scout group is truly a "brother" to another denomination's church sponsored group—this is part of the scouting spirit. But both of those churches should be true to themselves in the education of their Scouts and the selection of their Christian leaders who are members of their own church.

Community Groups

"Community Groups" are a different matter. Still, the community must be guided by the churches to secure leaders of the various denominations who are witnesses for Christ among the Scouts. This is required by the Boy Scouts Association. Here each Scout must be encouraged to attend the church of his own choice—and much of this encouragement will be by the leader's personal example.

But, small towns, why not try our system? I am one of *four* Scout Chaplains to our "Church Sponsored" group. The group is sponsored by the Anglican, Pentecostal, Roman Catholic and United Churches. All four clergymen are uniformed chaplains. One condition of membership is that all boys attending our group will take part in the "Chaplain's Hour" held each week, at noon on the regular Scout meeting day, when the four chaplains teach the boys of their own church.

Thus, for the city and very large town, probably the "closed group" is the best thing for the church and Scouts alike. For the small town, joint church sponsorship has proved to be excellent — as long as the churches continue to teach their children, and not just expect the scouting spirit to produce the Spirit of God among the boys.

(REV.) DONALD LAING,
Scout Group Chaplain.

Leask, Sask.

just been published on the relationship between the homosexual and the Christian faith. The author is a well-known minister of the Congregational Church in the USA, Rev. Robert W. Wood: **Christ and the Homosexual,** available from The Pilgrim Press, 14 Beacon St., Boston 8, Mass., for $3.95.

Signature withheld by the Editor.
Montreal, P.Q.

Both Important

Dear Sir: In the flip-chart for the Every Member Canvass, somebody's thinking has flipped. On page 20 we read: "To go . . . or to see that others go . . . is (sic) one and the same thing."

Try that one on Moses, Jonah, Jesus or Paul. Isn't it this sort of thinking that helps make it possible to raise ten million dollars for M and M, but not enough candidates for the ministry? "Here am I, Lord, send the other guy."

Certainly we need the money, but not in place of people who should be giving themselves. Both are important to the church's task, yet not "one and the same thing."

Edmonton, Alta. (Rev.) Blake Pritchard.

No, Just Left-handed

Dear Sir: We are at a loss to know just what has embittered the writer of "Observations" against square-dancing. His remark concerning the results of a recent survey that "some will be pleased to know that square-dancing comes at the very end" leaves us wondering if he has discovered, to his dismay, that he possesses two left feet!

Mrs. Dorothy G. Shields
Manitouwadge, Ont.

Victims of Misrepresentation

Dear Sir: The congregation of Emmanuel United in East Angus, Que., sponsored the immigration of a refugee to Canada.

In the dossier describing the man, he was reported to have said that he did not have any relatives or friends in this country. Preparations were made . . . a home with an elder of our charge, with his young family, a job on a wonderful farm.

The day of his arrival came. The welcoming party of church representatives, the press, an interpreter, an immigration officer stood expectantly on the station platform. But the refugee was not on the train.

Investigation in Montreal disclosed that the refugee had a relative in Toronto who had sent him money to go there and that the refugee had refused to come to those who had sponsored his entry to Canada, in spite of strong persuasion by Travellers' Aid and Immigration authorities.

There is no question but that we, acting in good faith, have been the victims of pre-meditated misrepresentation.

Our sponsorship of this man is being withdrawn; and we are letting the immigration authorities in Ottawa decide his future.

One would think that refugees would be more carefully schooled in **their** obligations before being sent to Canada.

Bishopton, P.Q. (Rev.) D. V. Stirling

THE UNITED CHURCH
OBSERVER

DECEMBER 1, 1960

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contents

	Page
Editorials	6
"For He Shall Save"	7
Queen's—A College with Personality	8
The Paroled Prisoner	11
Almost a Suicide	13
Report and Opinion	14
Festival of Missions	16
Devotions	21
Question Box	23
Books	25
About People and Places	29

IN THE NEXT ISSUE

Report from Cuba
by A. C. FORREST

Christmas in a Factory
by AUBREY WICE

Observations

THE REV. LLOYD G. AND MRS. STAPLETON of Listowel, Ont., will conduct THE OBSERVER Tour to visit the churches and missions in Bermuda and Trinidad this coming March 4-19. Mr. Stapleton has served charges in Alberta, Hamilton, Toronto, and now in London Conference. We know of no minister who has more consistently promoted the church's mission and supported the M and M than Mr. Stapleton. They will be very personable and competent conductors for a tour that has become very popular—and we believe, very helpful—to the cause of missions.

* * * *

● THE EDITOR has just returned from a two-week tour to Cuba on behalf of *Presbyterian Life* and the United Presbyterian Church, U.S.A. American churches have extensive work in Cuba. He has made his report to Presbyterian HQ in New York and next issue will publish in THE OBSERVER (simultaneously with *Presbyterian Life* with its more than a million circulation) his first article on the churches in Cuba.

* * * *

● THE SUBSTANTIAL PUBLICITY given to the capital punishment debate and other matters of penal reform makes us wish to draw attention to our article on page 11. Author Barry Cooke is a young United Church minister who has been studying these matters in England and Boston since his graduation.

* * * *

● THE ONTARIO INTELLIGENCER has written an editorial on our recent suggestions that there be more criticisms of Sunday sermons. The editor asks: "Since THE OBSERVER asked for public criticism of sermons, we will venture to enquire how the quality of sermons and church music has managed to survive almost 2,000 years of lack of newspaper criticism."

THEN THE EDITOR confesses: "We will also confess, sadly, that if church criticism became a necessary role for all newspapers, publishers would have to get busy and hunt up men with more moral fibre than most editors. Things can get rough enough right now, when critical words are limited to the performance of rock 'n' roll singers, ballet dancers and sopranos. We would sooner risk nuclear fallout than the aftermath of regular Monday criticism of Sunday's sermons."

* * * *

● REQUESTS FOR ANOTHER REFERENCE issue come frequently and it is not THE OBSERVER intention to produce another one for some time. Our first issue four years ago went out of print so quickly many were disappointed. There are still a few thousand copies of the second issue available. They prove valuable for confirmation classes. Write the circulation department.

* * * *

● LETTERS TO THE EDITOR have been giving us trouble again. We always have more than we can publish, but it is very rare that a short letter, dealing with one subject, is left unprinted. We don't like to cut down so much, but frequently letters are three times as long as the original piece.

● DR. J. MANNING POTTS, editor of *The Upper Room*, visited THE OBSERVER office the other day. The Methodist devotional booklet read by so many OBSERVER subscribers has reached a circulation of 3,474,000, printed in 31 languages, and in Braille. The latest new edition is in the Malayalem tongue in India's Karela province noted for its numerous communists and the ancient Mar Thoma church. This makes OBSERVER circulation of 284,000 look modest, but it continues to go up steadily, too, and prospects for more congregations getting in on the family plan look very good.

Editorial

Now a Sugar Cane Curtain

CANADA needs to watch her policies in Cuba and all Latin America. In our desire to flaunt independence of the USA we could do harm to the cause of freedom in the western world. In a business-as-usual approach to Castro we could get our commercial fingers burned.

The Cuban revolution was badly needed, and the desperate poverty of much of Latin America must be relieved. Probably 90 per cent. of Canada, like 90 per cent. of Cuba, welcomed the overthrow of the corrupt and vicious Batista regime.

But the communists have captured the revolution. They may have calculated it that way from the start. Cuba is now a police state. Liberty and democracy, which Castro promised, have died. The press is completely controlled. Untrained militia with Czechoslovakian automatics guard every corner, station, aircraft, place of business. The middle class is being systematically destroyed.

We understand Ottawa has sent no trade missions, but every business man who appears in Cuba is welcomed as though he came straight from Mr. Green or Mr. Diefenbaker. Business men should know that they may not get paid, and that the Canadian banks in Cuba may be nationalized tomorrow. The hate America campaign will become a hate Canada campaign as soon as it seems expedient. And communists boast that Cuba will be their base of operations to take over all South America.

At the personal level, Canadians who have their money invested in companies that do business in Latin America should ask, "Under what conditions do the people live who grow sugar, pick fruit, pump oil, cultivate coffee?" We can blame international communism for the Cuban betrayal. But communism grows when people are left in poverty and illiteracy while they produce the products on which we grow rich.

THE REVIVAL OF YOUNG PEOPLE

IT was natural that a decline in young people's work in The United Church of Canada should be accompanied by a decline in enlistment for the ministry and volunteers for overseas service. One big hope of the church now is that the current revival of interest and activity among church young people will be accompanied by a surge upward in enlistment.

As we reported in our cover story some issues ago, after 17 years of steady decline the Young People's Union reached rock-bottom in 1957, but for the past three years has been moving up. Dr. David Forsyth, one of the keenest observers and analysts of church young people's work, reports that the recent meeting of the National Council of YPU was the best in years.

In key centres across the country, church youth groups are coming to life and taking seriously the challenge of needed recruits for the ministry, and volunteers for full time work in the church in Canada and overseas. Church colleges are overflowing this fall and more chaplains than ever before are at work among undergraduates. This should produce results.

Occasionally THE OBSERVER is asked by unhappy young people and their parents, "whose responsibility is it in the local church to organize young people's work?" We reply that it is up to the session, minister and Christian education committee. But youth leaders point out very clearly that some of these seem indifferent, and others ruin things by trying too hard.

It is also a responsibility of the presbytery, for it is required to ask a pastoral charge regularly: "Have sincere efforts been made to train the young and organize meetings for Christian fellowship instruction and work?"

An efficient presbytery will appoint a young people's counsellor who will work with the presbytery youth and assist the pastoral charges.

This is a field of work which must not be neglected. It's in the local congregation that the best youth work will be done.

The National Young People's secretary, the Rev. Elton Davidge, has announced a programme of digging and searching this winter. Congregations are advised to examine the effectiveness of their young people's work and help their youth as much as they can.

ROMAN CATHOLIC PRESIDENT

SIX months ago we prophesied that the campaign against Senator Kennedy's religion would backfire. It was waged unceasingly, chiefly by bigoted Bible Belters. But it received support in very eminent places.

The result: Roman Catholics and other minorities feeling the opposition was unfair, strengthened their support, and many Protestants, resenting prejudice, voted for Mr. Kennedy, too. The candidate himself faced the issue head-on and won the respect of most fair-minded people. Actually he cleverly exploited it.

We believe that faith, or lack of it, in a candidate is a proper subject for political discussion. But such discussion should never be led by bigots.

We're grateful that it no longer may be said, "A Roman Catholic can't be elected president of the United States." And if American Protestants are worried about their future, we can remind them that two of Canada's finest prime ministers have been Roman Catholics.

And we are grateful, too, that Puerto Rican Roman Catholics gave interfering priests their come-uppance and swamped their candidates at the polls.

THE UNITED CHURCH
OBSERVER
DECEMBER 1, 1960

An Advent Editorial

"FOR HE SHALL SAVE"

ONE of the most significant Bible verses in the Christmas story is Matthew 1: 21, ". . . and thou shalt call his name Jesus: for he shall save his people from their sins."

The name Jesus was common enough in Palestine. Thousands of little Jewish boys were called Jesus. It was as common as the name Joseph among French families, or Patrick among the Irish, William among the English or Robert in Scotland.

But it had significance! Joshua, who led the children of Israel into the promised land, and Jeshua, a leader at the time of the exile, were names from the same root. And when a boy was named Jesus, he was called after some of the great leaders and deliverers familiar to those who knew their history.

Jesus born in Bethlehem grew up to have many names. He is called Son of God, Son of Man, Prince of Peace, King of Kings. All those names will resound wherever carols are sung this Christmas.

In addition, he was called the great Physician, a great Prophet, a great Teacher. He spoke of Himself as the Light of the World, the Bread of Life, The Way, the Truth and the Life. And when He returned it was recognized that He was the Christ, the Son of the Living God.

His First Name—Saviour

There are many who will sing of Him as Prince of Peace and King of Kings, who will speak of Him as a great prophet and a wonderful teacher, who will stumble over their words before they call Him what those who know Him best call Him, Saviour.

To get the meaning of Christmas you have to go back to what the angel is recorded as having said to Joseph in a dream, "for he shall save his people . . ." That is what he really became, a Saviour.

But He didn't save men and nations the way they would have liked to be saved. For that matter, he couldn't even save Himself. And many who followed Him went the same way. They didn't save their lives when they joined his followers; they threw their lives away.

There have been nations which called themselves Christian and claimed Him as their King, but such nations have not always been spared the sufferings of famine, or the tragedy of war. There are a lot of things from which He has not saved His people.

Saviour From Sin

But the angel pointed out what kind of Saviour He would be. He would save His people from their sins. And it is a difficult thing for people to accept that they need a Saviour from their sins. They know they sometimes need to be saved from danger, from sickness, from perils of land and sea and in the air. They know they need to be saved from storm and tempest, and from the reckless driver on the highway.

But men don't like to admit that they need to be saved from their sins. And because they don't confess such a need, they aren't saved from their sins.

Many men can stand up, and speak of Jesus as a prophet, as a teacher, as a wonderful man, and they say it in a man-to-man sort of way. But you can't completely trust the religion of a man who speaks only that way. A man hasn't understood the Christmas story, completely, who can only say he was a great teacher. He has to be able to say, too, "My Saviour."

It is true that much suffering and bitterness are wrought by storm and tempest and hurricane. But what really brings suffering to the world of men is all the selfishness and greed, rebellion against God and His laws that are included in the word "sins".

As long as men refuse salvation, the world will not be delivered from evil and suffering and war.

But the man who is saved from his sins, their power, their penalty, their remorse, their futility, their frustration, and from the suffering they bring upon others, is truly saved. He is saved whether he lives in times of peace or war, plenty or famine, depression or prosperity. Whether he dies or whether he lives, he is saved.

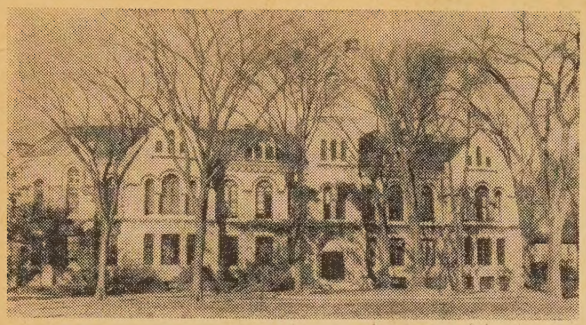
"I am come that they might have life, and that they might have it more abundantly," Jesus explained. At Christmas we are reminded that He came as a Saviour. He came not to save Palestine or Jewry, or the *status quo,* or the Roman Empire, or Jerusalem, or the Temple. He came to save people. And He came to save His people for something; for a life which in all things becomes new.

The Abundant Life

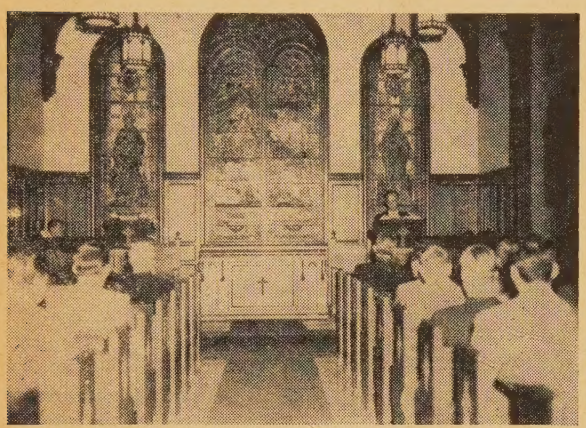
The new life is called the abundant life. In it men who have been freed from the penalty of sin and from the power of cancelled sin, also find that they no longer need to fight alone against the temptations of sin. For a man with a Saviour never needs to walk alone, again. He fights his battles in communion with a strengthening Lord and in fellowship with all those who know their Saviour.

Too often we are tempted to think of the abundant life as a life filled with the riches of the world. And unfortunately Christmas and its emphasis on the giving of gifts stresses the goodness of material things. It is our Saviour's will that the fruits of the earth be shared by all. But the abundant life is first a life of the Spirit—worth living forever.

That is why the Saviour came to save His people from their sins, that they might live with him forever. ●



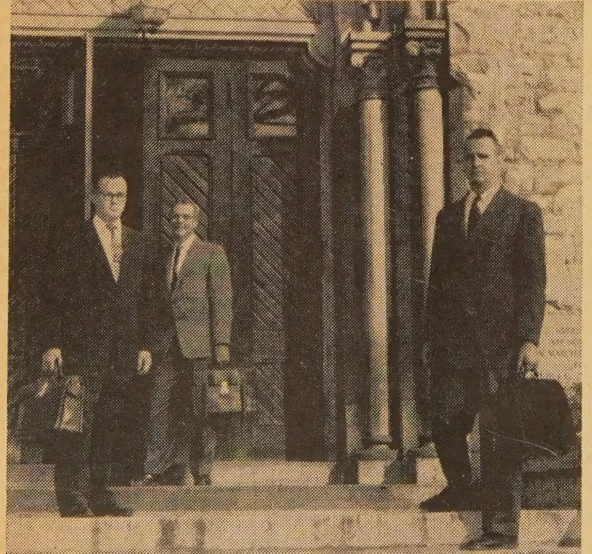
Queen's Theological College is housed in the university's first building—the old arts college. It was founded in 1841.



Theological students hold service each morning in the Morgan Memorial Chapel. Many arts students also attend.

Students gather around Prof. Donald Mathers (centre) in the common room. There are 49 theologs, five professors.

Gordon Hoult, Victor Dell and Jack Griffen leave the college for their week-end pastorates. 22 of the 49 students serve charges. 35 men are married.



Cover Story

Queen's—A College With Personality

Story and Photos by E. L. HOMEWOOD

WHEN the alumni met recently for its annual conference at Queen's Theological College, Kingston, Ont., one old-time graduate was heard dourly protesting: "They didn't have any pool tables when I was here."

The "tables" to which he referred was the ping-pong table in the common room, where theological students spend out-of-class hours. Hanging in a prominent place on the 20-foot high walls of the austerely furnished room is the Queen's University Plasma Plaque. It's another new introduction and the students won it a few weeks ago for the second time, in a contest among university faculties to see which would have the largest percentage of students giving blood in the Red Cross donor clinic.

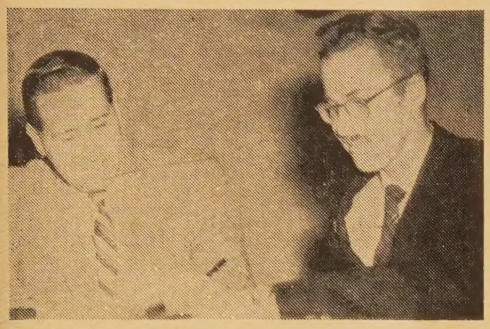
But Queen's students are missing out on some things that their predecessors enjoyed. One of them is the James Anderson Scholarship, which was established back in 1890. It's a $20 cash award to a student who can preach in Gaelic. The last time it was awarded was in 1921 when it was won by J. A. MacInnes, now a Presbyterian minister at Orillia, Ont. It was awarded almost annually prior to that time, most of the winners being Cape Bretoners.

"I don't know what we would do now if someone was prepared to preach in Gaelic," says Principal Elias Andrews. "We haven't anyone on the staff who could judge the work."

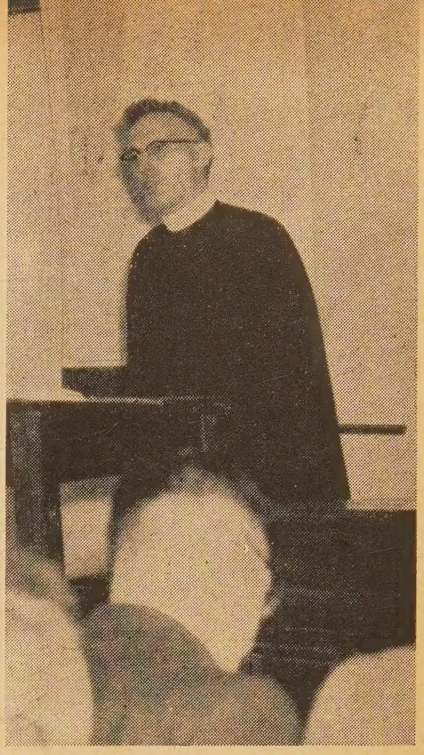
The college has undergone considerable change since Queen's University was established by the Presbyterian Church under a charter issued on October 16, 1841. There were 11 students at the first sessions, which opened in March of the following year. The first principal of the university, the Rev. Thomas Liddell, DD, also headed the Faculty of Theology. Best known among the early principals was the Rev. G. M. Grant who guided the university from 1877 to 1902.

Because of the continued growth of the various departments, it was decided in 1911 to separate the Faculty of Theology from the university. Queen's Theological College was created by an Act of Parliament on April 1, 1912, with its own board of management, appointed by the church. Six of the present 24-member board are lawyers. Seven of the nine ministers on the board are Queen's graduates. There

Students gather around Prof. E. G. Clarke to question him on something he said in his lecture.



Queen's Theological Society Moderator Keith Hawkes and Treasurer Doug Warren check books on overseas student fund. QTS has brought three students to Canada for training.



Principal Elias Andrews lectures to students on New Testament.

are no Queen's men on the faculty.

But the college has maintained its affiliation with the university throughout the years. Although it is empowered to grant degrees, it has never exercised the privilege. All degrees, including the honorary Doctorate of Divinity, are conferred by the university. Forty-three DD's are listed in the college calendar.

"With the tradition of the university giving degrees, it's unnecessary for us to organize our own Senate to do it," Principal Andrews says. "A BD or DD from Queen's University carries more weight than a degree from a college."

The alumni lists about 260 members. Each October about 80 of them turn out for the annual alumni conference at the college. Since its founding 118 years ago, Queen's has trained 760 men for the ministry. Seventeen will be graduated next spring, in the largest class in Queen's history. There has only been one woman graduate. She was ordained in 1943. One girl now in her first year arts is planning to go into theology.

"With 49 in theology and 20 candidates for the ministry in arts, we've got the biggest enrolment since away back in the 1890's," says Dr. Andrews. When Professor Waldo Smith, now senior member of the staff, joined the faculty in 1947, there were eight students in theology. The enrolment had grown to 29 in theology, 28 candidates in arts by the time Dr. Andrews was installed as principal in 1955.

Busy in literary field

Dr. Andrews started his teaching career in Pine Hill Divinity Hall, Halifax, his old alma mater. While there, he wrote two books, *Modern Humanism and Christian Theism* and *The Meaning of Christ for Paul*. Soon to be published are articles in the Interpreter's Dictionary of the Bible and one on St. Paul in the Encyclopaedia Britannica.

Other members of the Queen's staff are also busy in the literary field. Professor Donald Mathers is writing a book for the new Sunday school curriculum, and Professor Smith has had four books published, including an English translation of an Italian book on the Virgin Mary.

"Queen's has had a tradition of writing which we hope will continue," says Dr. Andrews. Queen's has produced more theological literature than any other Canadian theological college.

The late Professor William Gladstone Jordan had 20 books published. Other well-known theological writers from the Queen's faculty have been Professors J. M. Shaw, William Morgan, Nathaniel Micklem (Ilico in *The British Weekly*), E. M. Scott and S. M. Gilmour.

The college has also had a close connection with the United Church's Committee on Christian Faith, which was established to replace a long-standing commission. Dr. Mathers is the current chairman, and before him the office was held by the Rev. Frank Banister, who is a part-time lecturer at the college and the minister of Chalmers United Church in Kingston.

Major contribution

But the college's major contribution to the church and to Canada has been through the university's department of religion. It is staffed by Dr. Andrews and Professors Mathers and E. G. Clarke, with some assistance from Professors Smith and Green. All are from the theological college. While this department is not unique in Canada, it offers more courses in religion than any other university.

Five courses are offered each year, with close to 100 arts students enrolled. The university pays the theological college $12,550 for the services provided by the professors. Dr. Smith is also an associate professor in the university history department.

It is believed to be the only place in Canada where a theological college faculty is also heading up a university department.

"This work helps put us close to the life of the university because the young people who pass through our religion courses are going into medicine, engineering and other professions," Principal Andrews says.

But the college is closely allied with university life in many other ways. The building in which it is housed, in fact, is in the centre of the university campus. Theology shares the old arts college with the biology department. Convocation Hall, on the second floor of the old building that was the

(*Over*)

Fisherman's Son Queen's Principal

"I NEVER thought of teaching in a theological college when I entered the ministry," says Principal Elias Andrews of Queen's Theological College, Kingston, Ont. "I just wanted to be a minister."

As a boy in the fishing village of Winterton, about 100 miles south-east of St. John's, he helped his mother dry the fish that his fisherman father caught.

When he decided that fishing wasn't for him, he went to St. John's on a government pupil-teacher grant and enrolled in Methodist College, now Prince of Wales College. After training as a teacher he returned to his home village in 1924 and taught for three years.

In 1927 he became a candidate for the ministry, and at 21 was sent as a probationer to St. George's, on the island's west coast. His charge covered 50 miles and he travelled much of it on foot.

"It was one of the most delightful and formative experiences of my life," Dr. Andrews says now. "The fact that people were loyal and looked up to a mere boy as their minister gave me a sense of loyalty and significance of the church that I have never lost."

When Dr. Andrews commenced his academic training for the ministry, he broke with tradition by enrolling in arts at the interdenominational Dalhousie University. He was the first candidate for the ministry to go there directly from Newfoundland Conference. Other men went to the Methodist Mount Allison University in Sackville, N.B.

He redeemed himself with Mount Allison 20 years later, by chairing a Maritime Conference committee to raise $400,000 to help liquidate Mount A's debt. In 1954, the university conferred the degree of Doctor of Literature.

After ordination in 1935, Dr. Andrews went back to Newfoundland and preached at Deer Lake, about 30 miles from Corner Brook, for 14 months. When Dr. J. S. Thomson resigned from the Pine Hill Faculty in 1937 to become president of the University of Saskatchewan, Dr. Andrews was asked to teach philosophy and the psychology of religion.

After two years he went to Drew Theological Seminary for post-graduate study for the MA and PhD degrees. A travelling fellowship he won as a student at Pine Hill and a teaching job at Brother's College, the arts faculty of Drew University, helped finance his advance studies.

He went back to Pine Hill in 1942 as professor of New Testament, and moved to Queen's in 1955.

university's first structure, is used by a number of university groups as well as the theological students.

Second year theolog George Southall directed and took a leading role in Gilbert and Sullivan's *Iolanthe,* which was staged in the auditorium last month. He has been working with the University Glee Club and directing G. & S. productions there for several years. Another theolog, Larry Leafloor, played the part of Gloucester in this year's university drama guild production of *King Lear.* He's one of the most active theologs in the university student programme. He was elected this year as vice-president of the Alma Mater Society, the university's student government.

Like Mr. Southall, he serves a pastoral charge on weekends. He's also a past president of the University Student Christian Movement. Another third year theolog, George Ambury, was national president of the SCM last year.

Sports play a minor role for theological students, although they do enter teams in various intramural sports. "We don't have too many winning teams," students told me in the common room. "But it's a good thing to see the theological students out on a football field trying to make a convert."

The touch football team is coached by theolog Ron Barnum, who also plays on the university's intermediate team, the Queen's Comets.

There are three reasons for the college's poor showing in sports, the students explained: There aren't enough men to choose from, with only 49 theologs out of 3,200 students on the campus; there are a number of older men among students, and many have weekend charges which consume a great deal of time.

I met theolog George Southall coming out of Kingston's General Hospital one afternoon, where he had been visiting patients from his Bay charge in the Napanee area, 26 miles from Kingston. Alan Barnes serves a two-point charge at Selby, in the same area. One student, Cecil Dawson, serves a charge at Tory Hill, north of Lindsay, 176 miles away.

Twenty-two of the 49 theologs, and seven arts students, are serving charges. Thirty-five of them are married.

"This is not unique to Queen's," Principal Andrews says. "Our registration is in some respects abnormal because of the large number of charges available in this area. A lot of these charges should have full-time ministers, but they are unable to get them. All across the church we have married men who could not be in college if it were not for the assistance they get from working on a charge."

Above normal age

Queen's has 15 men who are above the normal age to be going into the ministry. "There is a need for training more men," Dr. Andrews says. "These older men make fine ministers, but we have to go after younger men in the high schools and in the universities. If we don't, the church is going to suffer."

Dr. Andrews is high in his praise for the assistance provided by laymen's foundations. There are several operating in the area served by Queen's, notably in Belleville and Kingston. They have provided thousands of dollars of help for theological students since Dr. Andrews went to Queen's in 1955.

"The college has bursary funds with which we can provide some assistance, but we can't always give the help that is required," Principal Andrews says. "The laymen's foundations have helped students continue making life insurance premiums, or payments on a car, and

(*Continued on page 22*)

Principal Andrews oversees an examination for arts students in the university's department of religion. 100 are enrolled in five courses.

Another chance for

The Paroled Prisoner

by BARRY COOKE*

NOT long ago an American Church, moved by the pleas of their minister, sponsored a thief released after two years from one of the local prisons. He became a model citizen, congenial, popular, and active in church and community projects. He even taught Sunday school and his fellow parishioners looked on with pride as he discharged his responsibility well. Eventually he was made treasurer and cared for the church funds with scrupulous honesty.

One day the church treasury disappeared, and so did the model citizen.

The parish was both infuriated and embarrassed as scoffs and snickers were heard about the town. One old gentleman from a neighbouring congregation was heard to remark, ". . ., so the mascot ran off with the ball."

The minister did not appreciate the incident either, particularly when he got the blame. Some even thought he should resign. However, serving on the Official Board of the church was an idealistic and influential old fellow who bluntly suggested, "we should have another go at it." After some hesitancy, the church did, and today No. 2 is off the launching platform and firmly in orbit. He has left this parish but maintains a close contact with it. He even calls it his "home church," and claims that these were the only people who ever gave him a real break.

The First Six Months

Those first agonizing six months of freedom can be worse than bondage to a man on parole. He differs from a released prisoner in that he is let out early because of good behaviour in the prison.

Under the ever-watchful eye of the parole officer and with often only a few cents to his name, he struggles to find a job, a home, a place to put down a few roots and establish a sense of belonging and self-respect. Sometimes he is almost successful when a potential employer discovers where he has been. Other times he is hired but his fellow employees find out he has been in prison and give him a pretty rough ride. After a month or two of one discouraging incident after another the man in desperation pulls a fast one, gets caught, and finds himself once again peering through steel bars.

The Challenge

The number of men going back into prison has been so alarming that we in the church have become concerned about it. An alarmed committee met last fall to study the problem and seek a solution.

Composed of ministers and laymen, this committee was faced by one glaring and incontradictable realization. If the church is meant to be a haven for those who for one reason or another cannot find a home anywhere else, then former offenders fall into this category. Released prisoners are men whose sin has been outright rather than subtle such as are most of ours. We in the church not only have an obligation but an opportunity to help, by offering to them the fellowship which we enjoy with God and with one another.

The church is such a complex organization, we hardly knew how to begin. The main problem the committee had to face in a project such as this was to avoid thinking of our plan as a project, where those on parole might become guinea-pigs or mascots.

Interest was aroused and assistance obtained in many areas. The local prison officials were only too happy to cooperate, and the Council of Churches furnished names of churches most likely to be interested in carrying through to completion the rehabilitation of a former offender.

These churches were, for the most part, those which were also active in other areas of social concern. One church had just brought local opinion down on its liberal head by sponsoring a Negro family who wanted to settle in their town but who had been unable to find a liberal real estate agent. They knew what adverse public opinion meant.

While the prison officials were busy making a choice of the prisoners most likely to benefit by the sponsorship programme, several churches began to make plans to receive a man of their choice.

The Social Action Committee of one church met and studied in detail what should be done before their former prisoner arrived. One man was delegated to collect reading material about prisons and prisoners, read it and report to the group. He also chose one film which would help the Social Action Committee understand the background of released prisoners.

Job-finder

Another member of the committee was charged to find job openings. Naturally he went over the list of employers in his own congregation first.

A third member had to find housing possibilities. If the man were married, he would need a place for a family. If single, perhaps he could stay for a week or two with one of the families in the church until he found a suitable place to live.

The chairman of the committee and one other member were in charge of visiting Pete in prison once a week during the last four months of his con-

(*Over*)

**The Rev. Barry Cooke is a United Church minister, now taking clinical training and serving as a chaplain at Medical College of Virginia Hospital, Richmond, Va.*

finement to establish a good relationship. One member suggested that the committee should make a thorough study of the community to determine the positive and negative forces in the successful rehabilitation of a former prisoner. The local police chief was a member of the congregation and they felt he should be asked for his advice.

Other resolutions were discussed, and it was decided that Pete should not be forced to attend church but that every arrangement should be made to help him feel part of and accepted by the congregation. No printed publicity would be distributed on the plan, but rather, the Social Action Committee members would quietly and thoroughly discuss the matter with as many of the parishioners as possible. The minister decided that he would preach two sermons on social issues, and a film would be shown after one of the services on "Crime and the Community."

Another important facet, the committee felt, would be to walk that thin line between making Pete feel like "Exhibit A" and, on the other hand, ignoring him too much. He should be introduced to other members of the congregation as any new member of the church would be so that he would be able to befriend those people to whom he was most naturally attracted.

From their reading, the committee discovered that it was important that their protégé be asked to take responsibility in the spiritual and social life of the church, as anyone else would. Former prisoners do not want handouts; most of them want to be trusted so that they can show what they are really made of. If, immediately after release he needed money, it should be in the form of a loan, not a handout.

Positive Tension

The Social Action Committee realized that many modifications in their plans would have to be made to fit the particular needs of the person who would be coming to them. One member of the committee remembered how their plan to bring a refugee family nearly petered out after Hungary was forgotten. He suggested that the same thing might happen with this project unless the committee were aware that the job would not be over when Pete got nicely settled in the community and was introduced to a few people. Depending again on the man, he should be carefully but unobtrusively observed so that he could be given help when needed.

Most important, the committee felt, was the preparation for failure. If the plan were a success, it would be a moral and spiritual victory for both Pete and the congregation. If it were a failure, what would happen? It could be chaos. They felt they should be alive to this possibility, but they also knew that every directive of the gospel was in a true sense a calculated risk. They did not want to be too calculating, but they did not want to be naïve, either. Failure of successful adjustment might mean the return to prison, and one member of the committee was so bold as to suggest that this would not necessarily mean the end of the church's relationship with him. To stick with him might mean success on the second try.

This church worked six months on all the preparations which they could foresee, and are ready to institute others which they haven't foreseen should the occasion arise.

Pete said he was really scared about the future. He had been in and out of prison so many times that he did not know whether he could mend his law-breaking habits. He did feel, however, that a job might make some difference.

This fall the congregation has a new family in their midst. Under the surface, things will be tense for a few months, and both the congregation and the new family will feel it. Nevertheless, positive tension can be pretty invigorating, and this church knows that from past experience. ●

Copies of detailed plans for a sponsorship programme in the parish church can be obtained from the office of Dr. Allan Knight Chalmers, Boston University School of Theology, 745 Commonwealth Ave., Boston 15, Mass.

The Church and The Law-Breaker

THE United Church's special committee on Alternatives to Capital Punishment has outlined a guide for ministers and congregations in dealing with offenders.

In its report to General Council, it said:

● The parents of an erring son or daughter should be visited and counselled to continue regular relation to the church, as a worthy example to the errant child and others and as a means of grace to themselves.

● The wives and children of married men in custody should be visited as soon as possible to assure that public welfare officers and other appropriate agencies are attending to immediate material needs and ascertain what other needs remain unmet.

● If an offender is released on probation following conviction, the minister should visit him at home, or invite him to the manse, for personal assurance of friendly encouragement in "living down" the offence in the community. He should also contact the probation officer to indicate his willingness to assist the probationer.

● The minister, an elder or other church worker, should write to a prisoner under sentence, giving friendly assurance of interest.

● A minister should not become involved in the technicalities of appeals, parole, or applications for clemency unless he possesses some exceptional information of value to the authorities which would enable him to render proper assistance.

● If a minister is assisting in application for parole, he should exercise wisdom and discretion as well as compassion, and not weaken the reputation of the church by easy commendation of a person not well known to him nor of one whose reputation for poor behaviour is well established.

● No minister should commit himself or his congregation to official responsibilities such as provision of living accommodation, definite employment or material support, unless well informed of the character of the person concerned, the nature of the offence and the temptations peculiar to that person.

● Congregations should support such organizations as the John Howard and Elizabeth Fry Societies, Alcoholics Anonymous, the correctional services of the Salvation Army, and other similar redemptive agencies.

Almost a Suicide

Blind Shigeru Aoki's new life as a broom-maker helps other disabled Japanese

by D. A. CLUGSTON*

LATE in July, 1945, a small Japanese warship was steaming towards Okinawa from China. On the deck a young lieutenant feasted his artistic soul on the rose and lavender tones of the sunset. Without warning, the deck beneath his feet exploded. The night sparked into violent flames, and Shigeru Aoki felt as though he were falling into bottomless darkness.

But the torpedo had not sunk the ship. As it limped towards Japan, the ship's doctor did what he could for the badly burned and blinded boy. In port, the miseries of the trip paled before the shock of the unbelievable news of his country's surrender, and the decisions that delicate surgery and lengthy treatment were to be his lot if he was to see again.

Family reunion

He was sent to a hospital not far from Lake Biwa, close to the home he had not seen for several years. One autumn day, a kindly nurse offered to take him to the family farm for a visit. The joyful reunion with his father and younger sister gradually gave way to a sense of despair. His mother had died, an older brother had been killed, another was a prisoner of war in Siberia, and a third was ill in a sanitorium. His family, which means so much to a Japanese, was nearly gone.

All through the winter, while one abortive operation after another on his eyes wasted his strength, he brooded about the grim prospects of his family and his own future. His twisted mind decided that since he could not maintain himself, he would fulfil an unselfish desire not to be a drain on slim family resources by committing suicide.

For months he carefully made and rejected plans. Then one autumn night he made his way to the railway track. An express was due. He heard its whistle and prepared to jump. As the train roared up, hands gripped him and pulled him back. Thwarted in his consuming desire, he loosed a torrent of abuse at the railway employee who had stopped him. "But it is too beautiful a night to die," the man replied.

"What is that to me, a blind man?" was the miserable rejoinder.

With gentle compassion the stranger described to the young lieutenant a very familiar and well-loved scene of the full moon rising over tranquil Lake Biwa, and brought it to life with a few deep breaths of the pungent heady autumn smells. "If it had been a dreary, rainy night, I'd have let you go ahead," he concluded, "but not on a night like this!"

Then Shigeru Aoki allowed himself to be led back home. His sister, very moved on hearing the story of the attempted suicide, assured him that he was needed, and with his mind drained and peaceful, he was able to sleep.

With the coming of daylight, however, thoughts of his blind helplessness returned. He continued to visit the hospital for treatments, and was wandering home one day when he heard, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . ." He stopped to listen to these strange words from the side of the road, and to converse with Mr. Sakae, the preacher. The more he heard, the more enthralled he became. He could hardly wait for Sunday, when he could take the half-hour train trip to the nearest church. A year later, he was baptized.

Meanwhile, he had been patiently learning braille, in preparation for entry to the Junior College of Kwansei Gakuin University. He changed to the theological faculty, fell in love and married, and with the help and devotion of his wonderful wife, graduated in 1952.

His purpose in studying theology was to prepare for a life of assisting handicapped people. The people were not hard to find, but the way was difficult. Mrs. Aoki, having a practical turn of mind, took a part-time job in a hospital to ensure a steady income. Shigeru found he could add to it by coaching high school students.

Then in his small corner of the teeming Japanese city, he gathered up a few disabled folk to help him make brooms. Mrs. Aoki was their first salesman, on a part-time basis.

Applauded and denied

The church people to whom Mr. Aoki confided his plans applauded his ideas and purpose, but refused financial backing because they did not think his plans were practical.

It was inevitable that the students and the broom-makers would meet in the one-room household. One of the young Buddhist students told his wealthy parents about the other activities of his blind tutor. The boy's father and uncle went to see for themselves. The venturesome spirit of Mr. Aoki intrigued them, and they offered to loan him the money to set his plans in motion.

A small factory with living quarters was built, and the project was in real business. After a couple of years, one-

(*Continued on page 24*)

**The Rev. D. A. Clugston is a United Church missionary on the staff of Kwansei Gakuin University, Japan.*

• Advent Hope • "Religious" Novelties

O Come, Emmanuel

By HARVEY G. FORSTER

ADVENT comes this year to a frustrated, restless Canada.

Canadians are not restless and frustrated because of the international scene. International rivalry and conflict is not bad; it means jobs and prosperity. Some of the great constructive eras of human history have been eras of rivalries and pressures. Soviet Russia and China are good for the Western world; they make us sit up and take notice. Who is there who does not welcome the awakening of the coloured races of India and Africa? And it is good to have a United Nations where countries can get what is bothering them off their chests. So Canadians are not concerned about the international scene.

Nor are they anxious about the future of Canada; they have no sense of insecurity. Canada is rich; we are only beginning to touch our resources.

Nor are they concerned about their own future. For the most part they are sitting pretty and they have amassed a series of benefits which will protect them in old age or if things get rough.

Why then are Canadians frustrated and restless? Because they are without hope! The satiation of an affluent society may be a malady or a pearl of great price. But it does destroy hope, and without hope, life becomes a tame affair. Atkins in his still relevant, "The Making of the Christian Mind," enumerates the aspects of hope: "The passion of the oppressed for freedom, the thwarted for opportunity, the sorrowing for comfort, the stained for forgiveness." But these are no longer relevant in Canada. There are no oppressed; every one has an opportunity. We are incapable of deep sorrow so have no need for comfort. We have no sense of guilt so have no need for forgiveness. We are without hope.

Historically, Christianity has been a religion of hope. The Old Testament hope was the Messianic expectation, but that has been displaced among the Jews by political Zionism. Jesus preached the Kingdom but that has been displaced by the welfare state. The New Testament parting of the skies and the destruction of this world order, is neither relevant scientifically nor desirable sociologically. Neither the steel worker nor the big business executive wants to be dressed in white robes with palms in their hands, even accompanied by harp music.

This is the dilemma of Advent Season, 1960. This is the dilemma of the church. Man cannot live without hope.

For what should the modern man hope? This is, of course, the age old quest of some insight into the meaning of life and the destiny of man. The old historic answers are no longer deemed relevant by a scientific industrialized age. And all the frantic ecclesiastical doll-house building, and all the excitable theological word-quibbling, and all the pleasing liturgicalization, and all the efficient big-business techniques are irrelevant. Man must have something for which to hope.

The Canadian church has about ten years to find that something. There seems no sign that it is concerned as yet. Fortunately there is a Holy Spirit, and God still speaks to the church. Advent 1960 might be a good time to start listening.

Prudence in Parsonage

By JEAN SHILTON

SOME mighty strange things get done in the name of religion, and among the strangest is the manufacture of "religious" novelties for sale to goodness-knows-who.

Religious texts to hang on the wall I can understand, but that's about the limit as far as I'm concerned. I have lately come upon a catalogue of religious horrors, guaranteed to chill the spine of any sensitive Christian.

For instance you can buy a comb and mirror set, in a colourful leatherette case and it says "Jesus Never Fails." There's a simulated pearl bracelet on which hangs a rhodium-plated emblem telling the world "I am a Protestant." Or you might like a pair of drop earrings with the clef symbol, especially appropriate, so the blurb says, for choir members. And then there's the "teen" commandments bracelet, "highly attractive with teen clothes—a unique way of showing your own devotion to your teenagers." "Don't let your parents down; they brought you up" is a sample.

Father isn't forgotten. There's a necktie for him, "conservative, smart: embroidered small gold crowns highlighted by light blue crosses; rich maroon fabric. Wrinkle-resistant for good looks." He can hang it on a "Praying Hands" tie-rack, rhodium finish, plastic box, price 65 cents. There's an artificial white carnation for him to pin on his lapel if he's an usher—"dignified and tasteful," so it says.

For junior there's a genuine rubber balloon that says "Rally Day." "They'll be sure to come when they hear about balloons," says the catalogue. Once there, they can play with the nine pellet puzzles based on Bible truths. "Children learn a Bible truth on the puzzle as they try to roll a pellet into place."

The fact that 500 children might arrive at Sunday school to collect a free balloon doesn't prove to me that they would be any wiser or better for having been there: and I don't know anybody who has ever really learned a Bible truth by rolling a pellet over a puzzle. If the Christian faith can be reduced to that, then it isn't worth much.

As far as I can see, the religious value of that kind of trash is nil. Whatever meaning might attach to the texts or symbols in the beginning is lost by overexposure. It is plain nonsense to assume that we have to have Bible texts on our comb cases and crosses on our neckties to prove that we are "religious." But perhaps the real sinners are the manufacturers of these gadgets who, for their own gain, exploit the faith of simple people. If they could just forget the Teen Commandments long enough to remember the Ten Commandments they might learn a Bible truth: Thou shalt not take the name of the Lord thy God in vain.

Rev. H. G. Forster

Mrs. J. Shilton

Rev. J. A. Davidson

Rev. C. A. S. Elliott

• Bad Writing • Early Appointment

Ad Lib

By J. A. DAVIDSON

ALASTAIR MacINTYRE, a young British philosopher, began a book review in a recent issue of the *Manchester Guardian Weekly* with this provocative sentence: "It is perhaps easier to write badly about the visual arts than about anything else."

That surprised me a little: Mr. MacIntyre has shown in his writings that he is well acquainted with religious literature. I suggest to him that, although there is plenty of bad writing on the visual arts, for sheer exuberant literary badness, it is religion by a nose. There is, to be sure, much good writing in religion and theology today — but take the field as a whole and it is pretty grim.

Mr. MacIntyre says, "There are so many temptations in so many directions. One can be knowing and allusive; or one can pile up scraps of biographical and historical information; or one can become portentous, a surveyor of great thoughts." Really, MacIntyre, do you honestly feel that writers on the visual arts can top those on religion and theology in yielding to those temptations?

Consider, for example, the devotional literature that cascades through Christendom each year during the Lenten season. Sometimes a solid, conpetently-written book manages to get into the proffered Lenten fare—but much of the stuff we are invited to read as being good for our souls is really rather bad for our stomachs. Much of our modern devotional literature is just too sweet: we could do with more sugar-free devotional books.

If it is knowingness and allusiveness you want, MacIntyre, you should go at some of those books by young theologians which are merely spiffed-up doctoral theses. Or you might try some of those volumes of sermons by preachers who are utterly bemused by the need for extensive and scholarly illustration.

Then, there are those frank, fearless, straight-from-the-shoulder books about the more abundant life written especially for young people. MacIntyre, if you wish to see some brilliantly portentous purveying of great thoughts, just have a work-out with some of these. Again, once in a while one full of iron and vitality does sneak through—but I put it to you that nothing from the visual arts field can better a ripe one of this type for portentousness and great thoughts.

If it is pile-ups, mountainous pile-ups, of biographical and historical scraps you are looking for, let me commend to you some of the learned journals in theology and religion: the most detail-happy art historian looks a little weak alongside a liturgiologist with a nice bone to chew or a church-historian fascinated by a minor controversy in the early post-Reformation period.

Am I being unnecessarily cantankerous when I suggest that one of the weaknesses of the contemporary Christian witness is in the bad writing in much of its literature, both scholarly and popular?

Gandhi's Disciple

By CLIFFORD ELLIOTT

ONE morning in India last summer I got up at four o'clock. I am not accustomed to rising at that hour, but it was something special. Two friends and I had an appointment at five o'clock with India's best known holy man, Vinobha Bhave. He was Gandhi's most eminent disciple and still prays in Gandhi's name.

We made our way to his headquarters where many followers were bustling about, although it was not yet dawn. A free-lance photographer had been there since three o'clock, the hour that Bhave rises for devotions, to record pictorially the holy man's daily schedule. Another man made repeated 'phone calls. (I wondered who in the world he could be 'phoning at that hour of the morning!)

We joined Bhave and his small band of followers as they set out for their morning walk. One by one, Bhave called us to walk with him, as he held our hand, and chatted easily. He wore white cheesecloth, and a green peak cap, with ear flaps—a strange get-up.

Bhave speaks English fluently, so it was easy to converse. He knows at least 20 languages, ancient and modern. We asked him "Do you believe in a personal God?" He answered: "You must not try to confine God to one concept or metaphor. He is personal and impersonal. He is whatever you need. If you need a father, he is a Father; if you need a mother, he is a mother to you; if you need a child, he is your Child."

"What is common to all religions?" we asked, for Bhave has studied them all, and tries to blend them all into one. "Spirituality is common to all religions —and so is chaff!" he replied. "You must learn to select the spirituality and reject the chaff."

Later, I attended Vinobha Bhave's "prayer meeting" in a town square in Indore, a Central India city of some 500,000 people.

Seated on the ground the people listened attentively as Bhave spoke for most of the hour on a variety of subjects. He was seated on a high table surrounded by microphones, tape recorders, reporters and disciples. To our surprise he used a great deal of humour and had the crowd in hearty laughter again and again.

He spoke in Hindi and, of course, we could not understand him, but we chatted at length with one of his followers, Donald Groom, an English teacher. He said that Bhave spoke without preparation, "as the Spirit moved him." This day he urged the people to take a greater pride and interest in their city—to clean up its streets, to tear down the lurid movie posters which were plastered here and there, to refrain from going to movies (especially the second show, held from 10 p.m. to 1 a.m.) If he were in power, he said, he would abolish taxes, and let all public institutions and projects be supported by free-will givings, in order that people would be inspired to give out of the goodness of

(*Continued on page 22*)

Festival of Missions

Photos by Kermode, Vernon

Story by Margaret Pryce

Dr. Prior, formerly in Africa, Miss Gertrude Hamilton, retired from Japan, Miss Mildred Cates, on furlough from India, and Rev. Stuart Robertson, on furlough from Japan, meet in Vernon, B.C.

Canadian girls wear various Indian girls' costumes at the Festival's exhibit on India.

Mr. Robertson chats with Mr. Edward Ouchi, the local Japanese elder, and other Vernon residents.

THERE is nothing like finding a common bond to bring people together, and a "festival" of missions did the trick in Vernon, B.C., United Church. Not only did it get all organizations working together, but it attracted over 2,000 people to the day's activities, from up and down the Okanagan and neighbouring valleys. It was the busiest Sunday of the year for the town of nearly 9,000, with the added attraction of a symphony concert in the high school, and the competition of a ski meet to provide more colour and excitement.

Weeks before the event, word went around about the exhibits that were planned on the church's mission fields. Many unexpected sources in the community, including some of the 600 Japanese living in Vernon, produced unusual and cherished pieces for the displays. A former medical missionary and his wife, Dr. and Mrs. Percy Tennant, who now make their home in Vernon, brought an exhibit of articles they had collected during their service in West China. And from the B.C. coast came pictures and small-scale models of the West Coast mission boats with samples of the craft-work done by the Indians they serve.

Attractive advance flyers advertising the festival flooded the North Okanagan valley through the United Churches in the area. On the Friday night prior to the festival, TV fans saw the three missionaries brought to Vernon for the festival. Dr. Kenneth Prior, field secretary of the Board of Overseas Missions, who spent 36 years in Portuguese West Africa and Nigeria, Miss Mildred Cates, on furlough from Ujjain, India, and the Rev. Stuart Robertson, on furlough from Japan, also appeared on a radio panel discussion the next day.

By two o'clock Sunday afternoon, everything was ready, even the newest display brought over 80 miles in the school bus by students from Naramata Christian Leadership Training School. Programmes, complete with a map of the floor plan for the festival, were stacked at the two entrances, and young guides from several organizations waited to keep the traffic flowing easily. Downstairs in each of the basement's two halls, movies on the church's mission work ran on a close schedule of four runs each, while one-way traffic regulations cleared and filled the rooms quickly.

During the afternoon a rally of Japanese in the community was called to meet Mr. Robertson, and Miss Cates demonstrated various modes of female garb in India to all C.G.I.T. groups.

Those in charge of the display booths gave out thousands of pamphlets and brochures on India, Korea, Japan, Trinidad, Hong Kong, Africa and World Refugee Year, as well as Home Mission projects. The main hall bustled with activity until supper was announced.

There had been two growing "kitties" in the kitchen all day. One grew on sandwiches, the other on sweet things, all contributed by families and individuals attending the festival. When tea, coffee and milk were added, supper was easily provided.

Shortly after, preparations for the evening service became apparent. Men and women in robes of four different shapes and colours assembled for a massed choir rehearsal, and

(*Continued on page 24*)

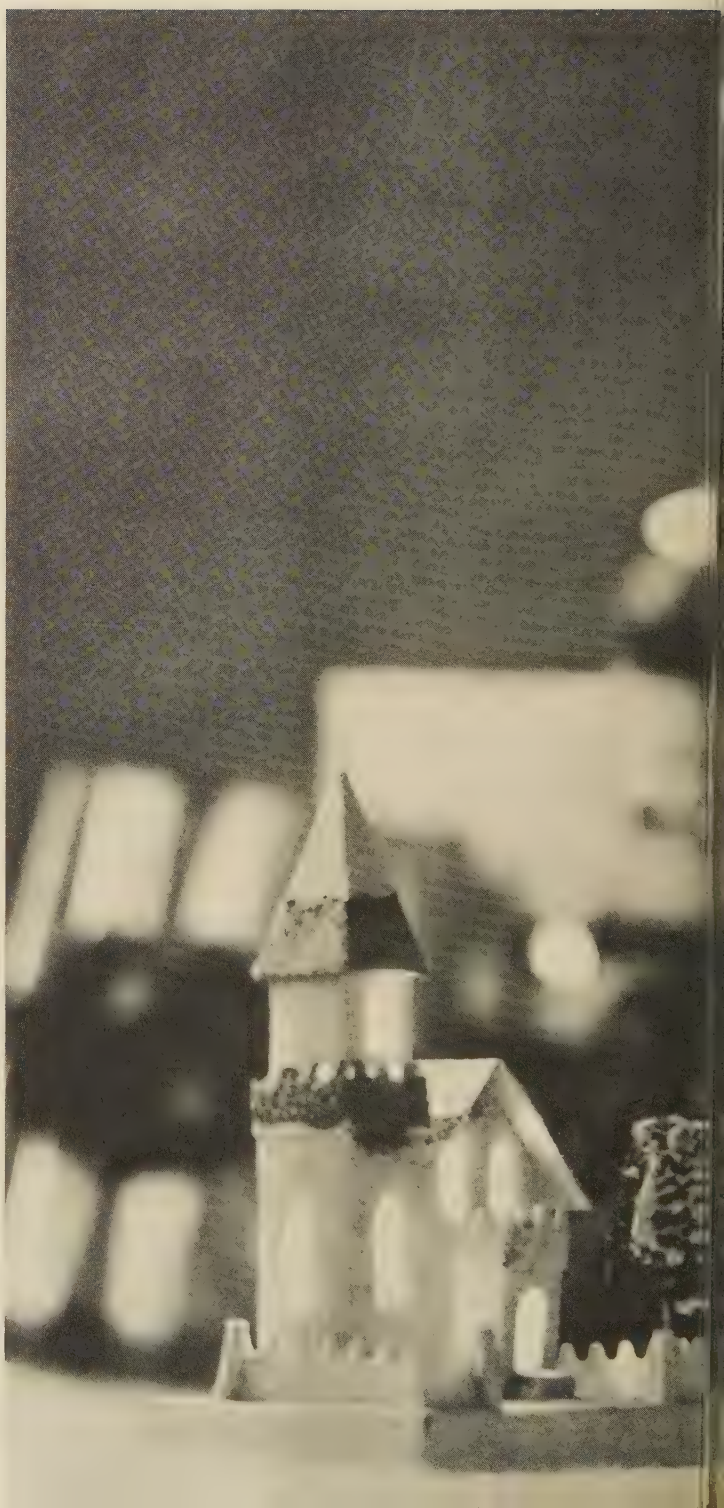
The little church that Grandpa gave to Mumm

Now it's mine

When I was a baby, Mummy played a little game with me. You know the one: you put your fingers together just so and say "There's the church," then you point your pointer finger up and say "There's the steeple," then you open your hands and wiggle the other fingers and say "Open the door and see all the people." It was fun, alright, but now that I'm nearly six, we don't play it any more. Last Christmas, Mummy gave me her little toy church. Grandpa gave it to her when she was five years old. She's kept it all this time. Now it's mine.

See how the front porch has come unstuck? I better get some glue and fix it. The pretend snow has fallen off the little tree. I'll have to try and put it back on. The fence seems to be a little crooked. I should be able to fix that alright.

There's nothing pretend about the light inside the church. That's a real light shining inside. That's what makes it warm and friendly.



Look at your church

Isn't this the time of year you give deeper thought to the fellowship of the church and all that it means to you? Wouldn't it be wonderful to be able, at this season, to look at your church with the same innocence, the same intensity and concern for it as does the child with his toy church?

Go ahead. Look at your church that way. There may not be a porch that has come unstuck. There may not be a crooked fence. You will find, though, that your church has many things about it that need your helping, fixing hand. For instance, where does the church's fellowship come from? What is the source of the church's outreach to its community . . . and to people in other lands? Doesn't it come from a generously shared sense of stewardship by all of its members? Look at your church this way. When *you* decide, as so many members have this year, to support your church on a generous and regular basis . . . the warm and friendly light shining inside your church will be that much more meaningful to you.

Give to your church

Fellowship is a gift. Stewardship is in giving. You can give to the limit of your energy and desire. What about the tools to work with? The future Christian leaders of Canada. The spiritual and educational work with people in countries far away. The hospitals and schools across Canada. The mission boats. The mission aircraft. The Indian schools. These, and so many other valued social, spiritual and educational instruments of the United Church of Canada come from your continuing gifts to the Missionary and Maintenance Fund.

Resolve now to make your gift to the M. and M. fund — not in a lump sum — but every week and as generously as you can. Give to your church and watch it grow into the hearts of more and more communities, doing more and more of the guiding things that need doing in an unsettled world.

Give generously . . . give regularly

In practical language, the Missionary and Maintenance Fund of the United Church of Canada is the essential foundation on which all of the Church's spiritual, social and educational activities are built.

The health of the Church, the growth of the Church, the vitality of the Church — they hinge directly on the generosity of all of the members of the Church.

This year, there has been a heartening increase in support of the M. and M. Fund—a statistic that tells us the hearts of the members are in the right place, that the heart of the Church is in the right place. It tells us that we members of the United Church of Canada want to do more, to accomplish more, to serve our community more.

The M. and M. Fund — the action fund for an active Church — needs your generous and regular support so that the Church can live up to the standards and to the performance you expect from it.

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THE UNITED CHURCH OF CANADA

By EDWARD CRAGG

The Glory of Advent

GLORY is the one word that adequately describes Advent. Unless the approach of Christmas makes us aware of a dawning glory, we have somehow missed the true message.

Advent means above all the glory of a fuller revelation of God.

True, the Old Testament contains many helpful revelations of God—God as Creator, God as Lord of history, God as requiring both justice and mercy of men on earth. But throughout the Old Testament there is a note of promise regarding a revelation yet to be given. As one scholar puts it, "Like a half-finished sentence, the Old Testament leaves its reader dangling at the end of an unfulfilled promise."

In the birth of Jesus this promise is fulfilled; with him a full and final revelation of God is brought to man.

The wonderful thing about Advent's revelation of God is that it comes in a language we can all understand. It is revealed in a life; as St. Paul says, the glory of Advent "has shone in our hearts in the face of Christ."

So we see God in the face of the Babe in the manger. We see him in the face of Jesus the compassionate Healer, Jesus the all-wise Teacher. We see him in the face of the Sufferer on Calvary. We see him in the countenance of a radiant risen Lord.

Thus God tells us about himself in language that belongs to our experience.

". . . O Saul,
it shall be
A Face like my face that receives thee;
a Man like to me,
Thou shalt love and be loved by, forever.
. . . See the Christ stand!"

Only the face of Jesus can thus convey to us the meaning and glory of Advent. Therefore "any Christmas celebration in which the Christ Child is conspicuously absent is like a frame without a picture, like a life lacking in love, like a feast without food." We can say "Joy to the world!" only when we go on to say, "The Lord is come!" Muffle the latter declaration, reduce the proclamation to a level where it will be acceptable to people of all faiths or of none, and what remains is only a pathetic example of wishful thinking, as out of place in our bleak world as it is in our bleak Canadian winter.

The glory of Advent is primarily its revelation of the nature and purpose of God in the coming of Jesus, "full of grace and truth."

The glorious message of this season says something also about the true nature and potential of man, the child of God. For "the Word became flesh and dwelt among us" to be the Revealer of what we ought to be. So the writer of *Hebrews* describes Jesus as "the pioneer and perfecter of our faith." A pioneer is one who starts from where we are, but goes further. A pioneer blazes new paths, lays claim to new territory, so that others may follow.

Thus, in the fine phrase of Dr. Maclaren of Manchester, "Christ is the

(*Continued on page 24*)

THE MUSIC MAKERS' CORNER

A TINY tale about a teenager: Mary with her parents and four younger brothers live in a large house near a town. They have four budgies that chatter, three canaries that sing, four black cats . . . all sisters, and two dogs. The boys have their own menagerie in the basement: two tanks of tropical fish, a cage of hamsters, and the start of a rabbit warren. Mary's bedroom looks like a novelty shop with its mottoes, books, pictures, bric-a-brac and a cupboard full of discarded dolls. Mary plays a piano better than most girls of her age. In practice periods she shuts the budgies in her bedroom and lets the canaries sing; the cats sleep on silk cushions, and the dogs do likewise on mats under the grand piano while Mary swats up the Mozart concerto which she will play with an orchestra at a forthcoming concert. When she does her homework she shooes the budgies into the kitchen with mother. Oh, yes, they have 20 hens in a chicken house to lay eggs for the family's breakfast.

We welcome the following new members to our Music Makers' Circle:

Diana Brien (13), 44 Hibiscus Court, Weston, Ont.; Dorothy Dunford (16), Lakefield, Ont.; Blair Bailey (15), Beth Bailey (8) and Brenda Bailey (6), 98 Russell St., Lindsay, Ont.; Lois Moorcroft (6), 110 Garrard Road, R.R. 3, Oshawa, Ont.; Linda Nichol (16), Marsden, Sask.; David Critchley (9), R.R. 1, Nanaimo, B.C.; Debbie Jones (10), 86 Brooklawn Ave., Scarboro, Ont.; Mary Beth Fiddes (10), 2040 Misener St., Niagara Falls, Ont.

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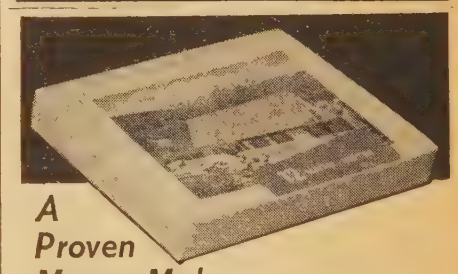

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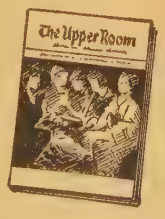

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QUEEN'S COLLEGE

(*Continued from page* 10)

other things that are very necessary to a married student with a family."

The college has revenue-producing endowment funds totalling $498,195. Another $60,000 to $70,000 in endowments is being held in trust by the university for the theological students.

Because of the close affiliation between the college and the university, legacies intended for the theological college are sometimes left by mistake to the university.

"Dr. Andrews' office is always open to us," one first year theolog told me. "If we need help, financial or otherwise, he's available."

"So is Dr. Mathers," said Ed Schamerhorn. "He went with me one evening and we talked for three hours with a woman who was confused about her faith and was considering becoming a Jehovah's Witness."

Another first year student recalls with a chuckle, his first meeting with Dr. Mathers. "It was sort of open house, and we were being welcomed to the college, when this chap came up and said his name was Don Mathers. I said, 'Pleased to meet you, Don.' Two days later I found out he was one of the professors."

A popular extra-curricular study among the students is a conference on penology, when officials from the National Parole Board and from the penitentiary visit the college. During the conference, students are taken to the penitentiary for a first-hand look at the conditions there, and the rehabilitation programme.

They also receive a course in church music from Dr. Frederick R. Clark, organist of Kingston's Sydenham Church.

Dr. George D. Scott, director at the Institute of Psycho-Therapy and psychiatrist at Kingston Penitentiary, gives a course in pastoral psychiatry.

But what the students like most to talk about is their overseas student fund. They raised $6,742 for this project since 1952, and Arturo Chacon from Chile is the third overseas student they have sponsored. They've given 20% of the money themselves, and have raised another 25% from offerings at evangelistic campaigns and other events around the country. Most of the money has come from local churches, particularly those served by the students.

Arturo gets $100 a month from the society to cover his room and board, and other academic expenses. He is raising a little extra money by lecturing in Spanish at the university. When he has completed his theological training at Queen's, he will return to Chile to continue his education in law. He hopes eventually to become an SCM leader.

The overseas student fund is an activity of the Queen's Theological Society, the college's own student government. Keith Hawkes is the QTS moderator this year. Other officers are known as the bishop, the scribe, the deacon, and the beadle. The faculty adviser is known as the patriarch. Mr. Hawkes' wife, Cairine, is president of the Theologs' Wives Club, which meets twice a month. The QTS administers all student activities, including the publication of one issue of the *Queen's Journal,* the university's student newspaper.

After publishing the paper last year, the theologs asked the Kingston *Whig-Standard* if they would sponsor a competition among the faculties for the best production. They are hoping to win the trophy this year.

Another QTS activity last year was the erection of a sign bearing the words, "No Graven Images" and the appropriate Biblical reference. The occasion was the annual Snowball, when the various university faculties erect giant snow sculptures outside their buildings.

Queen's Theological College has a lot of the vitality and enthusiasm for which the university has become renowned. Students describe it simply as "the Queen's spirit."

They attribute it to the fact that Queen's is a small university, that Kingston is a real university town, that so many of the students are sons and daughters of Queen's grads, and the fact that fraternities are constitutionally forbidden.

"There is no segmentation here, and you can get to know most of the students on the campus," Larry Leafloor told me. "I wouldn't want my children to go anywhere but Queen's." ●

GANDHI'S DISCIPLE

(*Continued from page* 15)

their hearts, rather than by compulsion.

Bhave seems strong on motivation, but very low on specific programmes. He has, however, persuaded some land-owners to divide their land among the poor. He has had less success in calling upon the highly professional, notorious thieves to come forward and surrender themselves to the police!

When the 50-minute address ended, all bowed their heads in silent prayer for five minutes. Then they quietly dispersed, and Bhave was guided away by two of his followers. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. I have been puzzled as to why the wording in the Lord's Prayer "forgive us our debts as we forgive our debtors," has been changed to "forgive us our trespasses as we forgive them that trespass against us." "Forgive us our debts" is in all the Bible versions of the prayer that I have read.

A. The version with "debts" is from Matthew 6: 12 (King James). But in Luke 11: 4 we find "And forgive us our sins; For we also forgive everyone that is indebted to us" (KJV). The use of the "trespasses" form has become familiar through the Book of Common Prayer (Church of England) and is quite justified as a rendering of the original Greek.

Q. When can a lay supply retire on pension?

A. He may retire at age 68. He may accept an early retirement with limited pension any time after age 60, or he may retire at any time if he is able to prove disability and is unable to carry on the work.

Q. The word "keeper" has at least two meanings: One approximates "jailer," the other "protector." Which was intended in the original Hebrew in the question, "Am I my brother's keeper?"

A. The second. In the Hebrew, the word means "shepherd" or "guardian."

Q. Is it in accordance with United Church custom that, shortly after the closing of conference, a church should issue a call to a minister who is apparently intending to remain in his current holding for another year?

A. The custom is growing, and presbyteries, settlement and transfer committees are understandably reluctant to block a call properly issued and gratefully accepted.

Q. Do you think it wise to have a rule—of the session—to permit no person under 18 to be in the senior choir? Our junior choir members drop out at the age of 14 or so—some of them may join the Baptist choir because we won't have them.

A. Unwise on three counts. Your choirmaster should decide whom he wishes to have. Too many rules are bad, anyway. And most choirs need teenage voices.

Q. What is the United Church view on dancing and billiards in any part of a church building? Do the people approve of such means of getting young people to attend church?

A. As far as we know, the church has no official position on such things. The use of the church building is the responsibility of the local session. We think Romans 14 is a good guide on these things and commend its study to local sessions.

Q. Last year on World Communion Sunday, we used in our church a printed order of service which made reference in one of the prayers to "all the saints." It made me wonder just who all the saints included. Are they technically many or few? I know of course, of the four saints for whom the Gospels are named, but the terminology of the prayer sounded to me strangely Roman Catholic. I know that our Catholic friends have seen through the years, numerous beatifications and sanctifications, but what of this have we, in our own heritage? Please set me straight.

A. The reference is not to those recognized by the Roman Catholic Church, but to all who have died in the faith with whom we still have communion.

Speaking of

WILLS

— AN EMINENT DIVINE HAS SAID:

"It is a poor Will that has not the name of the Lord among the heirs."

If you believe Christ's Church is the divine instrument for redeeming mankind and for creating a better world;

If you have reason to be grateful for its fellowship, comfort and inspiration;

If you have been privileged during your lifetime, to help maintain its ministries;

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FESTIVAL OF MISSIONS

(*Continued from page* 16)

then crowded the chancel. All three visiting missionaries spoke to the congregation.

As people left the service, some of them to travel 100 miles homeward, there was no doubt about the success of the venture. To the minister, the Rev. Arthur W. Dobson, the most remarkable feature was that all organizations of Vernon United Church, large and small, took part—"a fact which in itself made the event most meaningful." ●

ALMOST A SUICIDE

(*Continued from page* 13)

third of the loan had been repaid to the Buddhist backers. They were so moved at the success of the undertaking and the prospects of this earnest Christian, that they made the other two-thirds a gift.

Twenty-three people now live and work in the factory, among them the old, lame and deaf. There is a polio cripple, one with an eye missing, two widows, and a couple who are mentally retarded. Each month they turn out 35,000 brooms and 40,000 cardboard cartons. Their delivery service has advanced from a bicycle to a truck. They are making a profit, but the business is not yet large enough to keep up with the plans and dreams, to say nothing of the orders. They are looking about for ways and means to borrow more money to enlarge the factory to help more handicapped people.

Mr. Aoki is also involved in the more regular work of the church. Besides faithful attendance at his own services he assists a small mission that is looking forward to becoming a regular congregation.

He regards his broom and carton scheme as evangelism in the broadest sense. About him are people in need and though totally blind, he can help them get established in work where they earn their wages, and so hold up their heads. Mr. Aoki believes this is truly following his Master who went about doing good. ●

GLORY OF ADVENT

(*Continued from page* 21)

measure of man's capacities." The Son of God became the Son of man in order that all the children of men might become children of God. The message of Advent is that the glory of God has shone in our hearts in the face of Christ in order that we might be changed into the same image, from one degree of glory to another. ●

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

IT seems appropriate that the Rev. J. A. Davidson's critical column should run in the issue featuring reviews of religious books. We agree with him about the inferior quality of some of those pouring off the presses, and yet when we turn to the books being noticed at this time, all seem excellent to the reviewers, whose judgment we trust. Probably from among the mass there are as many good ones in the religious category as in any other.

Stillings

Mr. Nix

. . . Archivist the Rev. Dr. A. G. Reynolds has reviewed the Rev. J. E. Nix's book on George McDougall and his son, John, *Mission Among the Buffalo* (Ryerson, $3.50). This is a very timely publication, brought out to mark the centenary year of the father's appointment by the Methodist Church to the vast Canadian western territory. . . It isn't often we get so absorbed in a book for teenagers that we can't skip a page, but this always happens with Rosemary Sutcliff's books on early British history. *Knight's Fee* (Oxford, $2.50) is laid in that period just following the Battle of Hastings and is a tale of two young lads in their quest for knighthood. Teenage boys would probably be intrigued by the story, while their parents would be delighted with the way the author uses the English language; it is beautiful, almost poetic in places. . . The December number of *The Christian Home,* the United Church's magazine for parents of children and youth, has just come in. It is lovely to look at and is filled with material that will help to make the Christmas season in the home one long to be remembered. It is available from The United Church Publishing House at 30c. per single copy, $3 for a year's subscription.

A Time to Speak

By Stuart E. Rosenberg. (Toronto: Lieberman's Publishing House, $3.50.)

Reviewed by John Line.

This book by a Toronto Rabbi aims to stir in Jewish readers a deeper zeal for their faith and for the moral and social duty it lays upon them. Yet much that its writer says is as pertinent to Christians as to Jews, and could be spoken from Christian pulpits.

The book is strong, and strikes disquietingly at our easy religious optimisms. Those who see a religious revival now in process are challenged as to the standard by which they reach such a judgment. Church statistics are no sure evidence; zooming church attendance and membership might spell revival if we could be sure that what the people are seeking is moral enlightenment and power; that the return to the church is not a new social habit but a veritable return to God. The "success" mind of our time easily assumes this equation of religious revival and ecclesiastical success.

The author would turn from the church's success to her failure and enjoin upon her "the nerve of failure," converting a familiar phrase. The nerve of failure is the scientist risking a thousand failures for the sake of the single success; let the churches in like manner transmute their failure to achieve peace and justice into ever renewed persistence toward these goals, and they will begin to fulfil their mission and reach their full stature.

This book proceeds to other topics than the one we have mentioned and to deal with personal religious problems. The reader may feel at first that many of its sections are of immediate interest to Jews; but he soon learns that even these parts are of tremendous import to any who would understand the contemporary Jewish mind and how enlightened Jews conceive their historical and continuing purpose and mission. Especially arresting is the writer's description of the meaning for the Jew of the State of Israel.

This book is full of lively epigrams, and the way its author's command of his subject is sustained by his earnestness makes it stirring and profitable reading.

This World and The Beyond

Marburg Sermons by Rudolf Bultmann. (S. J. Reginald Saunders, $4.)

Reviewed by George Johnston.

The name of Bultmann is well known throughout the Christian world as a great New Testament scholar. His views are pretty radical, and most recently his programme of re-interpretation of the Gospel has come under suspicion. He wants to get rid of the merely mythological elements in the New Testament, and above all to relate the original message about Jesus to the contemporary man's preoccupation with death, anxiety, judgment, personal security, and so on. He is, therefore, a Christian "existentialist."

It is one thing to talk or write about such matters in the field of scholarship. But how does Bultmann actually preach? That is the test, and this notable book provides the answer.

Here we have 21 sermons preached in Marburg, many on academic occasions. They cover the period from June, 1936, to July, 1950, that is, from the Nazis to the Bonn Republic. There are a few poignant allusions to the situation of the church under the Nazis and during the Second World War. Nevertheless the main thrust is toward the "Beyond," toward God as Creator and Judge.

The sermons are quite searching, and often profound. They should be read. I hope many ministers and many of our laity will buy the book and give it the attention it deserves. Bultmann the preacher is a devout disciple of Jesus Christ, the Living Lord.

Christ and the Hope of Glory

By John Knox. (Abingdon, $1.)

Reviewed by R. C. Chalmers.

This is another in the series of famous Ingersoll lectures, delivered at Harvard University on February 4, 1960. The little book of 61 pages is one of the clearest statements of the Christian faith in the life to come that this reviewer has read. The author by-passes all philosophical arguments concerning immortality, not because they are worthless, but because they are not basic to the Christian faith. This faith centers in Christ Who is alive through the Holy Spirit in His Church. He is our hope, which has nothing to do with the subjective longings of men but only with the objective ground in the risen Lord.

Here is vital food for the soul.

Mission Among the Buffalo

By James Ernest Nix. (Ryerson, $3.50.)

Reviewed by A. G. Reynolds.

This book tells the story of the missionary work in Western Canada of the Rev. George McDougall and his son, the Rev. John McDougall, from 1860 to 1876. Its publication coincides with the 100th anniversary of George McDougall's appointment by the Missionary Society of the Methodist Church as chairman of the district stretching westward from Norway House in what is now Manitoba.

The pioneering work of the McDougalls was mainly in what is now Alberta. While Rundle (1840) and Woolsey and Steinhaur (1855) had preceded the McDougalls in this region, it remained for the latter to establish permanent missions.

The story of the McDougalls is a

The Rev. George McDougall

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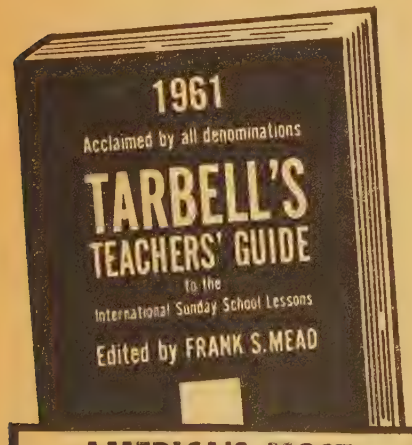

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thrilling one, and it has been well told in a brief and well-documented form by Mr. Nix. It should be read by every member and adherent of The United Church of Canada because it helps us to know our church's past in one of the most important periods of its history. If anything can make us proud to be Christians in Canada and enthusiastic about the spread of the Gospel, this story can.

The Forgiveness of Sins: An Essay in the History of Christian Doctrine and Practice

By William Telfer. (Muhlenberg, $2.75.)

Reviewed by J. A. Davidson.

Dr. William Telfer, an Anglican theologian who has been Ely Professor of Divinity in the University of Cambridge, has here given us a valuable little book on the doctrine of the forgiveness of sins, a doctrine which in the popular religious thought of our day (and often in our pulpits and in our pastoral work) has been either sentimentalized out of real significance or explained away by psychological methods. This book reminds us that forgiveness of sins is, after all, the practical essence of our faith.

Telfer's approach is both historical and practical; the book is both an essay in historical theology and a handbook in pastoral theology. The author's thought on forgiveness is strongly influenced by the teaching of Calvin and Luther and Hooker, but he is appreciative of those values in the mediaeval penitential system which we have tended to overlook because of the excesses of that system. The final sentence of the book sums up his point of view: "And we therefore do nothing amiss in seeking a doctrine of forgiveness that is at once Catholic and Reformed."

The Idea of Nature

By R. G. Collingwood. (Oxford, $1.25.)

Reviewed by Harvey Forster.

A theology which has no understanding of nature is inadequate for an age which increasingly comes to understand a little of its marvels. An adequate God must be a cosmic deity. But unless theologians are given the insights which have come to natural scientists, they cannot bring new light to a scientific age.

So this attempt to elaborate a philosophy of nature by one of the master minds of Oxford University, published after his death, is tremendously fascinating. It requires careful study; it is not dogmatic, and is not theological.

Indeed the study will be of little value to reinforce orthodox theological positions. Theology dare not shut its eyes to new thinking in the world of natural science. This book, in a paper edition, written in plain language, demands the attention of all who cannot be satisfied with a limited God.

Free Methodism in Canada

The Battle Was the Lord's—A History of the Free Methodists in Canada

By John Sigsworth. (Sage Publishers, Oshawa, $3.95.)

Reviewed by A. J. Wilson.

This book is a valuable contribution to Canadian religious history. It is an account of the Free Methodist movement (later the Free Methodist Church).

It originated in the United States within the Methodist Episcopal Church as a protest against the drift from the evangelism of Wesley. It began in Canada about 1876. One of its most fertile fields of operation was the Bay of Quinte and surrounding areas in Ontario, probably because it was so predominantly Methodist. Having no buildings, services were held at camp meetings, tent meetings, in barns, school houses, and in one instance the author records, in a bar room.

This reviewer lived in that area for 30 years and often attended these meetings to observe the technique that created mass religious hysteria, and had a divisive effect on the church life in the towns and villages in the community.

The movement is now a church, and while the theology is "fundamentalist" and the emphasis evangelistic, yet a lack once much deplored and denounced in the movement by leaders in the fields of education and ecclesiastical practice has been corrected. They now have orderly services, organized choirs, and an educated clergy trained in their own college.

All this is reflected in Mr. Sigsworth's book. There is little attempt at interpretation, but the writer has set forth in detail material out of which future historians can make an appraisal of the permanent value of this movement to the religious life of a new country.

I Call to Remembrance

By Charles V. Fairbairn. (Light and Life Press, $2.25.)

Reviewed by A. J. Wilson.

Charles V. Fairbairn was born in the village of Mentnor, Grenville County, Ont. In 1912 he entered Queen's University to study for the Methodist ministry. In 1915 he was stationed at Verona, from which he was pressured to leave by the conference because they believed he was giving too much time to evangelistic campaigns among the Hornerites and Free Methodists. For a year he organized independent revivals throughout the area and then joined The Free Methodist Church. His success attracted the leaders in the United States, who sent for him and made him a bishop. His ministry since then has been confined to the United States where he has been a successful preacher and administrator.

In **I Call to Remembrance** he tells the story. It is a frank account of his ideals, consecration, failures and achievements. The author writes in a moderate and restrained style. Maybe the years have had a tendency to tame his earlier passionate utterances, and no doubt the economically improved status of his people has had a similar effect. Instead of tents, the children of the 1960s worship in beautiful churches and instead of the emotional and often near hysteric appeals they listen to the gospel message in a way little different from other evangelical churches.

This book is well worth reading.

The Student at Prayer; A book of prayers for college students

Compiled by H. D. Bollinger. (Nashville: The Upper Room, 75c.)

Reviewed by J. H. Arnup.

The Introduction to this volume is worth the price of the book. It consists of an essay on prayer by Dr. Bollinger. As I read it my heart said "Amen." Not all the prayers come up to the standard of the Introduction, but they are of a very high order. They deal with university and personal life. I am using the book in daily devotions.

Values Men Live By

By Morris Keeton. (Abingdon, $3.50.)

Reviewed by Harvey Forster.

This is one of the most valuable books published this year. It deals with the fundamental issues of our day. The author brings to bear on each problem the insights of the various world religions. It is, therefore, a source book of the world's best thinking. It is also scrupulously honest.

It deals with vital issues including: have all religions the same goal; can justice be attained through non-violent means; do men really reap what they sow; when is it right to be a rebel; are we still worshipping idols; what is the place of ritual in religion; what is the meaning of God's will in a world of cause and effect; is there any reality in prayer; what is the place of conflict?

The author served as dean of international student seminars of the American Friends Service Committee. The book, with a series of questions for each chapter and with a list of audio-visual materials at the end, provides a text book for group discussion and study.

If a church group really wants to get into some real purposeful thinking, here is a book, up-to-date, relevant, suggestive and challenging. We need more like this.

The Three Guardsmen and Other Stories

By Edith Patterson Meyer. Illustrated by Howard Simon. (Abingdon, $2.50.)

This is a book of stories from the Apocrypha about things that happened between the last books of the Old Testament and the birth of Jesus—a gap of 400 years. They were sometimes called the Silent Years and yet it was really a very active and important period for the Jews. We found these stories most informative and interesting; in fact when we started we couldn't put down the book until we finished it.

The last chapter, giving the history of the Apocrypha from the early days when the 15 books were included in the Bible to Puritan times and their deletion, should be read first.

Interest is increasing in the Apocrypha, particularly since the discovery of the Dead Sea scrolls. The National Council of Churches which sponsored the Revised Standard Version of the Bible appointed a committee of scholars to make a translation. This was published in 1957. All quotations used in this book are from the translation. These quotations, an Index and Guide to pronunciation, and an excellent map are included. We recommend the book particularly for older Explorers, CGIT groups and young people.

Those Treasured Hours: The Adventure and Dividends of Sunday School Teaching

By W. L. Howse. (Broadman Press, 1960. $1.50.)

Reviewed by Norman McNairn.

Read this warm and understanding book and take heart again, you tired teachers in Sunday schools. Out of a wide experience in Southern Baptist Sunday school work Dr. Howse speaks to us about our task. What he knows is worth learning. Even more, what he feels is worth catching. In sixty-seven pages there is good measure of inspiration.

About People

A Canadian Errant

By James P. Manion. Edited by Guy Sylvestre. (Ryerson, $5.)

Reviewed by Harvey G. Forster.

This book is outstanding and a joy to read. It is the memoirs of a distinguished son of a distinguished father, edited after Mr. Manion's accidental death in 1959 by Guy Sylvestre, who has retained the pure, delightful English and the vigour of language.

The book accomplishes three important things. It describes historical events and the part played by Canada; it gives insight into trade relations; and it is a tribute to the younger men of the civil service.

International events which stimulated Canada's growth are described in a way no historical student should miss. As Canadian Trade Commissioner in many nations, Mr. Manion shares a wealth of experience in Japan, France, Italy, the United States and many of the small countries and gives suggestions of tremendous value. Canada cannot maintain its prosperity without international trade.

The book says much about the men who serve our country in far-off places under the departments of External Affairs and Trade and Commerce. In the whirl of politics these are too often forgotten. The reviewer knows the quality of these men from personal experience in Europe in 1947. Courteous, efficient, keen, understanding the peoples with whom they are in daily contact, they have perhaps more than any other factor, advanced the status of Canada in world affairs.

There are also delightful references to important people.

Taylor Statten

By C. A. M. Edwards. (Ryerson, $5.)

Reviewed by Frank Fidler.

"The Chief," as he was affectionately known by a generation of boys and leaders at Camp Ahmek, comes to life as boldly in this biography as he appears in Ernest Sampson's striking painting on the slip cover. A newspaper commentator once declared that this portrait depicted the most typically Canadian face he knew. But there was nothing merely "typical" or conventional about Taylor Statten.

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Canadian life, recall his name with gratitude. In some conference long ago, or in a YMCA church group, the course of many a life was changed because he knew how to call out the highest qualities of responsibility and leadership in boys and men, whether he met them as individuals or in the mass. He challenged them with imagination and quiet persuasiveness based on a peculiar insight into their hidden possibilities.

Here is the record of a fascinating personal pilgrimage from boyhood as "a lively, wild wag" to an international reputation as educator, patron of arts, pioneer in many movements concerned with the development of boys as Canada's greatest asset. Taylor Statten played a vital part in the development of numerous unique Canadian contributions in education for democracy: Canadian Standard Efficiency Tests, Trail Rangers and Tuxis, Older Boys' Conferences, Boys' Parliaments, Camping as a way of character development. He was dissatisfied with churches that he considered not alive to the real needs of boys.

The keynote of Statten's life was concern for the education of youth in an informal manner. In this day, when there is so much anxiety about adolescent delinquency, would that there were more men of Statten's mould, bold enough to believe as he did in youth's potential, and courageous enough to make their faith contagious, as he did.

Even the cold words of print communicate something of his warm and stimulating spirit.

Elizabeth

By Evelyn Anthony. (Burns & MacEachern Ltd., $3.50.)

Reviewed by Dorothy Dumbrille.

Elizabeth I came to the throne in country torn with religious strife and ridden with the weaknesses of her father King Henry VIII, and her mother, Anne Boleyn, whom she always remembered with bitter sadness. Most of the novel is about her love affair with the Earl of Leicester who never quite gained possession of her, although she was capable of love and passion, because her longing for power was greater than the dictates of her heart.

We read of her struggle against her royal cousin, the pitiful Mary, Queen of Scots; her personal life; her political favourites and the ever-present intrigue around the throne. We see the woman Elizabeth, painted, haughty, quick-tempered and somehow a pitiful figure, alone in the world, although surrounded with wealth, and people who professed to be her friends.

Evelyn Anthony's books are always well done. They are simply and entertainingly written yet, as far as we can ascertain, quite accurate in historical detail.

The Treasury of Family Fun

By Nancy Cleaver. (Revell, $5.75.)

Reviewed by Norman McNairn.

Here is a collection of things to do in families where there are children. Arranged by the months of the year, the activities and projects industriously gathered into these pages offer a handy resource for the weary parent who hears children complain that they have nothing to do.

About People and Places

Little Monks in Jail

A spontaneous religious movement called "The Believers" but dubbed "Monachki" (the little monks) and which is said to number several millions, has arisen among Russian youth, mainly through reading the Bible.

The Norwegian paper "Vart Land" says this movement constitutes the greatest opposition group to the Communist regime. Recruited from all grades of society but mostly composed of students, clerks and shop assistants, their missionary activities are known all over the country. They have no ritual. Their services are similar to those of the Quakers, consisting of the reading of a passage of scripture, a short talk and an application of Christian truths to present day life. Many young people are leaving their work and going out as evangelists to remote areas. As a rule they can carry on for a year or so before being arrested, but even then they continue their activities inside prison camps.

News of their present work was told by 35-year-old Birgitte Gerland, who escaped from a forced labour camp at Vorkuta. She was banished there with 8,000 non-communists with 15 to 20-year sentences, for participating in anti-communist activities.

During her seven years' imprisonment, Frau Gerland was moved in and out of 20 camps and in every one she met the "monachki."

Bequests to the Church

Treasurer Dr. V. T. Mooney reports the following bequests to The United Church of Canada in the period September 1 to October 21.

The Missionary and Maintenance Fund received gifts from the estates of: **Mrs. Carlotta Hager,** Hamilton, all the residue; **Mr. John F. Singleton,** Portland, Ont., a third of the residue on certain contingencies. Overseas Missions was remembered by: **Mrs. Eliza M. Adams,** Digby, N.S., $100; **Mr. Carl J. Printz,** Toronto, Ont., $1,000 and a share in the residue. Mr. Printz also gave $1,000 and a share of the residue for church extension. The Pension Fund received $500 from the estate of **Miss Elsie M. Martin,** Tillsonburg. **Miss Rosa R. Friend,** London, Ont., left $1,000 for educational purposes.

Friendly Indians

The Woman's Missionary Society in the **Wolseley, Sask., United Church** has a new **Indian friendship department.** A Reserve is only eight miles away, and the members of the new organization, helped by some of the Indian women, carried out a successful clothing campaign.

A questionnaire sent to the Reserve showed interest in gardening, sewing, home nursing and canning, and the Friendship Department arranged classes which were well attended. Later, in the Wolseley Church, the auxiliary exhibited Indian handicrafts, and they helped the new women's federation on the Reserve to serve lunch on Treaty day.

Much of the success of this new venture is due to the Indian friendship secretary, Mrs. Doreen Clark.

Gowns in the Classroom

It was a proud moment for student **Bob Brady** of Parry Sound when he received his academic gown from Principal J. W. E. Newbery in a special ceremony at the first session of **Huntington College,** Sudbury.

All Huntington students are now required to wear their gowns to lectures within the college and in the university college of the Laurentian University of Sudbury.

This college was established by the six northern Ontario United Church Presbyteries: Algoma, Cochrane, Muskoka, North Bay, Sudbury and Temiskaming. Forty-five students were enrolled at the opening of the teaching programme within the Laurential federation this fall.

Huntington College recently received a library containing 300 books belonging to the late Seely W. Eakins, a gift from

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Sudbury Star

Principal Newbery presents gowns for Huntington students (*see story above*)

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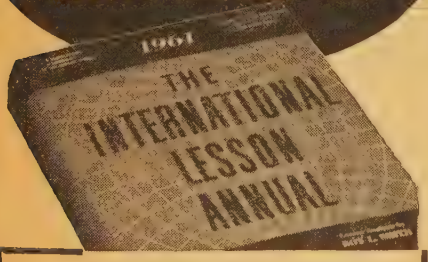

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Mrs. Eakins, as a token of the life-long friendship of the Rev. Ray McCleary, Secretary of the Missionary and Maintenance Department, and her husband. Mr. Eakins was deputy city clerk of Toronto, and the books are largely in the fields of sociology and civic awareness.

Mount A's First Chancellor

Mount Allison University's first Chancellor in 117 years, **Dr. Ralph Pickard Bell**, of Mahone Bay, N.S., grandson of the first president, was installed in a brief, colourful ceremony in the Charles Fawcett Hall, before a large assembly. President, the Rev. Dr. W. T. Ross Flemington presided.

Dibelius in Toronto

"A safe stronghold our God is still" was sung with deep feeling by the large congregation in Bloor Street Church, Toronto, last month as a tribute, following the address by Bishop Otto Dibelius of the Evangelical Church in Germany.

Dr. Ernest E. Long said in his introduction, "He has held the bastion of Berlin for the cause of Christ."

The Canadian Council of Churches sponsored the visit to Canada of Bishop Dibelius and Dr. Jürgen Winterhager, director of the Ecumenical Seminary in Berlin, who acted as interpreter.

At the press conference, at a luncheon of clergy, professional and business men, and at the public service, Bishop Dibelius stressed obedience to God as the guiding influence in men's lives. He emphasized the importance of keeping West Berlin "an island of freedom" and stated that the church encouraged the meeting of families there at Advent and Easter. The thousands of young people who have escaped from East Germany, in this way are able to keep in touch with their families still behind the Iron Curtain.

It is this "freedom" that prevents a

Homewood
Bishop Dibelius answers reporters' questions. Dr. Winterhager in background.

sense of total isolation from falling upon East Germans, the Bishop contended. "It is essential for the authority of the Christian message that Iron Curtains shall no longer separate. This concern is our constant prayer for Berlin," he said.

Bishop Dibelius told the evening audience that his position as a president of the World Council of Churches meant a great deal to the people behind the Iron Curtain. "We pray for a growth and increase in church unity," he said.

On TV and Radio

Dr. Birtch

The service at Metropolitan United Church, Toronto, conducted by the minister, the **Rev. Dr. George Birtch,** will be televised over CBLT, Channel 6, Sunday, Dec. 11, at 11 a.m., EST.

The **Rev. Sam Henderson,** Lincoln Road United Church, Windsor, Ont., will broadcast in the Advent services over the CBC Dominion network, on Sunday, December 4, 4.30-5 p.m., EST.

Union with Lutherans

The recent anniversary of the **Elfros Union Church, Wynyard, Sask.,** drew attention to the fact that the building was dedicated jointly by the Icelandic Lutheran Church and The United Church of Canada, with the Rev. Dr. George Dorey and the Rev. K. K. Olafson officiating. At that time the congregation was told it was the only one of its kind in Canada.

Are there any other local unions of United and Icelandic Lutheran churches?

Hong Kong V-P

Dr. Leslie G. Kilborn, former United Church missionary to China and recently on the staff of the University of Hong Kong, has been appointed vice-president of Chung Chi College in Hong Kong.

During 1959-60 the college has had a change of status and a change in administration. It will receive government aid in substantial amounts and every effort will be made to raise the standards to the point where it can be given "university college" status and the right to grant degrees. Religious work, though not supported by the government, is fully approved.

Since its inception, support has come from the Anglican, Baptist, Methodist, Presbyterian, Disciples of Christ and the Reformed Church in America, as well as the London Missionary Society. The United Church of Canada during the past year gave $100,000 toward the erection of a chapel, and in addition to Dr. Kilborn, supports the Rev. Walton Tonge on the staff.

Registration for the year totals 472, including 189 women.

A Place for the Aged

"A church that is wise will tap the mature wisdom, the physical strength and the power house of prayer of the seniors of the community."

This was one of more than six general and 17 particular findings of the **Workshop for the Aging** held last month at Five Oaks, Paris, Ont. It was sponsored by the Christian education committee and subsidized by the committee of stewards of Ryerson United Church, Hamilton, Ont.

The group of 22, representing a cross-section of the congregation, was unanimous in the conviction that the seniors

want the assurance that comes from taking a place in the life and work of the church. They want to be needed.

Findings included suggestions for participation in such activities as: visiting, news gathering, telephone communication with shut-ins, receptionists at church services; a room of their own, as well as facilities for arts and crafts.

Deaths in the Church

The **Rev. J. H. Hobbins,** North Vancouver, died November 1, in the Veterans Hospital in Victoria after a series of heart attacks. He was ordained in 1913 and his ministry was spent in British Columbia. . . **Rev. Rowe M. Seymour,** Kingston, Ont., died October 31, in Evansville, Indiana, while visiting his daughter. He was ordained in 1918 and his charges were in the central conferences. . . **Carrie,** wife of the late Rev. Joseph Seller, Tofield, Alta., died October 18. . . **Susan,** wife of the late Rev. D. K. Grant, died September 2, in Minneapolis, Minn. . . **Louise,** wife of the late Rev. Alexander Rintoul, St. Lambert, Que., died October 21. . . **Eleanor,** wife of the late Rev. William Lorne Findlay, Galt, Ont., died November 4.

Nigeria Bound

The **Rev. Norman H. MacKenzie**, on furlough from the India mission field,

leaves with his family for Nigeria in January to spend a year as adviser in setting up a college on co-operatives for the training of field men. They will make their home at Ibadan, just north of Lagos.

The Nigerian government asked the Colombo Plan if they would send a man from Canada for this purpose. When consulted, St. Francis Xavier University recommended Mr. MacKenzie, who had spent two years studying co-operatives, one in Antigonish, the other as that university's representative at the University of British Columbia.

Before leaving Canada, Mr. MacKenzie hopes to visit a number of training institutions, and in England to study for a short time at a co-operative training college. He expects to return to Canada in January, 1962, and later to go back to India.

Across the Border

Welland young people went to New York over a week-end last month. Two buses containing 46 young people from **Central and Wesley United Churches** made a return visit to members of the young people's group in the Community Church at the Circle, Mount Vernon, N.Y.

Unlike the visit to Welland last February by the New York group, this trip was not hindered by snow-blocked roads. On Saturday the two groups joined in Bible Study and on Sunday worshipped together. The Canadians saw Manhattan,

(Over)

She sleeps on the earthen floor

Nga, Vietnamese, age 4. Lives with mother, sister and brother in shed with thatched roof and beaten earth floor. Mother ill with heart disease. Cannot work. Older sister also seriously ill earns 27c per day. Family sold only possession . . . a bed for $2.08. Mother looks on children with despair. Help to Nga means hope, life itself to whole family. Help vital.

You, alone, or as a member of a group, can help these children by becoming a Foster Parent. You will be sent the case history and photograph of your child upon receipt of application with initial payment. Your child is told that you are his or her Foster Parent. All correspondence is through our office, and is translated and encouraged. We do no mass relief. Each child, treated as an individual, receives food, clothing, shelter, education and medical care according to his or her needs.

The Plan is a non-political, non-profit, non-sectarian, independent relief organization, helping children in Greece, France, Belgium, Italy, Hong Kong, Viet Nam, and Korea. International headquarters is in New York. Financial statements are filed with the Montreal Department of Social Welfare. Full information is available to any competent authority. Your help is vital to a child struggling for life. Won't you let some child love you?

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the Empire State building, the well-guarded United Nations. They expressed their appreciation to their hosts by making a contribution to the Christian high education fund.

Cheese Aids Refugees

Cheese and crackers and coffee was the menu for the **Listowel, Ont.,** community one October night, and for the privilege of eating it, the people paid $5 each. The **Ministerial Association** planned the dinner from which $1,800 was raised to bring a refugee family to the community.

M and M Still Climbing

An increase of 15.2% on Missionary and Maintenance givings at November 10 has been reported by Secretary Dr. Ray McCleary. The total is $4,940,064, compared to last year's $4,287,369, an increase of $652,695. Toronto has gone over the million mark.

Below are figures from conferences; last year's totals in brackets:

Newfoundland, $57,558 ($43,673); Maritimes, $414,463 ($348,752); Montreal and Ottawa, $480,080 ($424,595); Bay of Quinte, $375,801 ($338,571); Toronto, $1,001,027 ($867,422); Hamilton, $727,246 ($655,658); London, $588,789 ($516,517); Manitoba, $301,212 ($250,897); Saskatchewan, $281,799 ($233,804); Alberta, $333,899 ($276,465); British Columbia, $327,656 ($291,446); Donations, $50,505 ($39,569); One Dollar Club, $29.

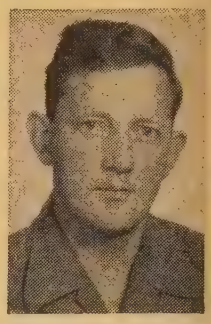
Drama in Church

The **Rev. Gordon Parker,** United Church minister and graduate of United College, Winnipeg, has been appointed director of the Christian Drama Council. He has a thorough knowledge of music and drama.

Mr. Parker will work towards fostering religious drama as a medium of expression and communication of Christian truth.

Will Film in Asia

The **Rev. Anson Moorhouse,** Director of Audio-Visuals, Board of Information and Stewardship, left Canada last month, accompanied by **Monroe Scott,** author of **African Manhunt** and the script **"I'll Sing, Not Cry."** They will visit Korea, Okinawa, Formosa and Hong Kong, the 1962 mission study areas of the Protestant churches of North America.



The Commission on Missionary Education of the National Council of Churches appointed Mr. Moorhouse as their consultant for the motion picture to be produced on the theme "The Rim of East Asia." Berkeley Studio has been commissioned to produce the film.

Mr. Moorhouse and Mr. Scott will visit the areas to do research for the script. Next year, after final approval, Mr. Moorhouse will return with a team from the Berkeley Studio to direct a production.

Chaplain for Stanstead

The **Rev. James Hendry,** formerly United Church minister at Mansonville, Que., was recently appointed chaplain at Stanstead College, Que., where he will conduct daily chapel services, teach religious knowledge, counsel students and perform other duties associated with a residential school.

For Montreal's Aged

The cornerstone of **Parkhaven,** Montreal's third senior citizens home, was laid last month by the Rev. Dr. J. R. Mutchmor, secretary of the Board of Evangelism and Social Service.

Situated at the corner of Kildare and Parkhaven in Cote St. Luc, the home will have accommodation for 100, including married couples. The total cost is $600,000.

The service was under the direction of Montreal Presbytery, and a number of United Church ministers took part. Tribute was paid to Mrs. Gordon McKay, the chairman, who has worked untiringly for projects for senior citizens for the past 31 years.

Business to Ministry

Donald Day, a Toronto businessman with 10 years' experience, and his wife, Marilyn, a public school teacher, have gone to Francis, Sask., a village 40 miles south-east of Regina, where Mr. Day will take on a three-point charge.

A member of Danforth United Church, Toronto, Mr. Day has decided to go into the United Church ministry. He will attend Regina College for two years before beginning his three-year theology course.

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The REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

Second Semester begins January 26th, 1961

Now a Churchorama

For one week last month the **United Church in Whitby, Ont.,** held a Churchorama. The Missionary and Maintenance and the Christian Education committees were responsible for the project which had the co-operation of all organizations.

The over-all mission of the church was shown in displays, through audio-visuals —films, filmstrips, slides, etc., and by speakers, who included Dr. "Bob" McClure, missionary on furlough from India, the Rev. Carl Zurbrigg and Mrs. Zurbrigg who travelled in Africa during the past summer, and the Rev. W. Blackmore, associate secretary of the Inter-Board Committee on Recruiting.

Honour Pioneer

At a special service in **Harstone Memorial United Church,** Winnipeg, last month, conducted by the minister, the Rev. Alex. H. Barber, a stained glass window was unveiled as a tribute to the first organizing minister, the Rev. J. E. Jones, and his wife, the late Mrs. Anna C. Jones.

A St. Peter's, too

The new $240,000 **St. Peter's United Church, Sudbury, Ont.,** — probably the only St. Peter's in the United Church— last month marked its dedication by a week of special events.

This church is one aided by St. Andrew's Church through their extension programme. They provided property valued at $20,000 as a gift to the new congregation, loaned $35,000 interest-free for five years to help with the building programme, and sent St. Peter's by transfer about 40% of their membership.

The Rev. Dr. Earl Lautenslager, St. Andrew's minister, preached at one of the special services when St. Peter's paid tribute to the older congregation.

Over 4,500 people took part in the week's celebration. The minister, the Rev. Bernard Warren, conducted the service of dedication. This was followed by a Sunday school dedication and a Vesper service. A Prayer Vigil through the night was a new and vital experience for all who took part.

Other events included a laymen's community night, a music night when Eaton Memorial Church's organist, David Ouchterlony, was guest artist and the minister's wife was one of the soloists. The mid-week worship was highlighted by the presence of the moderator, the Rt. Rev. Hugh A. McLeod.

St. Peter's, started with a Sunday school set up by WMS missionary Miss Helen Mack, was constituted in 1956, became a self-supporting charge in 1958, and in 1959 began the building project with a "blasting of the first rock ceremony" in the teeth of a February gale.

First in Kootenay

When the Kootenay Presbytery convened this fall, a lay chairman presided for the first time. **Mr. George Hoover,** Nelson, B.C., Clerk of Session in St. Paul's-Trinity Church, indicated he felt his new position was a testimonial to the work of the laity in the area.

$83 Million in Aid

Hundreds of thousands of refugees found solutions to their problems during World Refugee Year, and 93 countries pledged $83,000,000 for the programme of the United Nations High Commissioner for Refugees, Dr. August Lindt, the retiring High Commissioner, reported recently.

Homes for the chronic sick and aged in Europe and Australia were constructed, and special projects were set up for local integration of refugees who could not be moved from their countries of asylum.

In addition, 9,948 refugees were resettled under special World Refugee Year schemes in 1959. Many as a result of relaxed criteria introduced by the governments of the United States, Canada, Australia and New Zealand were able to obtain their visas after years of waiting.

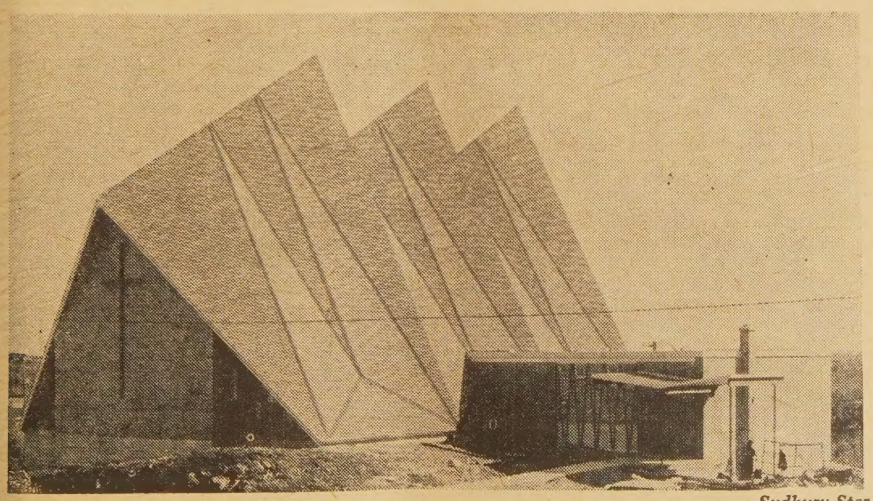
During the first nine months of 1960, Dr. Lindt reported, the World Council of Churches resettled 10,000 refugees. Since 1949, the council has handled 230,000.

A Tale of Tassels

The moderator of the Presbyterian Church in Scotland has a new personal symbol. Prepared by the Lord Lyon King-of-Arms in the Registry of all arms and bearings in Scotland, it sets both ecclesiastical and heraldic precedents.

In the new symbol, the rank of moder-

(Over)



Sudbury Star

United Church's first St. Peter's pierces Sudbury sky *(see story above)*

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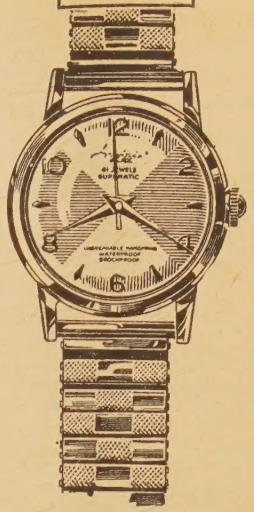

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1. HELP WANTED

COMMUNITY Vacation Church Schools, Toronto, requires Executive Director — qualifications, university degree and experience in education and church or social work. Apply in writing to Miss S. H. James, 30 Earl Street, Toronto 5.

DUE to the approaching retirement of Rev. O. B. Strapp after 40 years' service to the Church, applications for the position of Principal of the Edmonton Indian Residential School will be welcomed by Mr. C. D. Denny, 9017 — 98th Street, Edmonton, or the Board of Home Missions, Room 715, 85 St. Clair Avenue East, Toronto.

HOUSEKEEPER or mother's helper, or woman to do light work in return for small salary and board. Farm home, forty miles from Toronto. Box 176, THE UNITED CHURCH OBSERVER, Toronto.

CHRISTIAN EDUCATION DIRECTOR

REQUIRED immediately, layman as Christian Education Director for Pleasant Heights United Church, Calgary. Salary approximately $5,000.00 per annum. Write Mr. Ed. Mansell, c/o Pleasant Heights United Church, 1112 - 19th Ave. N.W., Calgary, Alberta. State experience and qualifications.

WE need the help of a director for Christian Education, to work with minister and have direct responsibility of young people and young adults, to advise in Sunday School, and assist in summer camps. Above minimum salary and duties to commence January 1, 1961. Apply to Mr. C. Zimmerman, 229 Queen Avenue, Portage la Prairie, Manitoba.

2. EMPLOYMENT WANTED

CHRISTIAN, older widow, reliable, honourable, good references, desires position as companion-housekeeper in Ottawa. No nurse's training but have thirteen years' practical experience caring for two older people, each in her own home. Box 177, THE UNITED CHURCH OBSERVER, Toronto.

REFINED lady will take care of semi-invalid, or companion housekeeper, years of nursing experience, excellent references. Miss Jessie Jamieson, 76 Yorkshire Street N., Guelph, Ont.

2A. PULPIT VACANCIES

BRAESIDE Charge (Renfrew Presbytery) in the Ottawa Valley, minister wanted. Salary $4,150.00. Three-point charge, immediate settlement. Oil-heated, furnished manse. Contact Mr. Stuart Anderson, Glasgow Station, Ont.

ENNISKILLEN, Ont., three-point charge, Oshawa Presbytery, 45 miles from Toronto — vacant January 1, 1961. Oil-heated modern manse, Public School close, High School bus at door. Contact Mr. J. Slemon, Enniskillen, Ont.

LACOLLE - CLARENCEVILLE, Que., 3-point charge; comfortable oil-heated manse situated at Lacolle, 35 miles south of Montreal. Minimum salary, plus generous car allowance. Interested ministers please contact R. A. MacLeay, Clarenceville, Que.

LYN (Ont.) Pastoral Charge—vacant Nov. 1st. Furnished manse, oil heated, 6 miles from Brockville, near Kingston. Paved roads, modern schools. Contact A. J. Hudson, Clerk of Session, Lyn, Ont. Telephone Brockville D.I.2-6518.

MIAMI (Manitoba) United Church pulpit vacancy; minister required July 1st, 1961. Three-point charge, minimum salary, adequate car allowance. Inspection invited. Please contact Mr. Sydney Cox, Miami, Man.

ROTHESAY, N.B., a suburban congregation of 300 families. Excellent Schools. Stipend $5,000.00 and furnished manse. Vacancy January 1961 in a growing congregation with an Education Centre building programme in progress. Address reply to—G. E. Maddison, Box 181, Rothesay, N.B.

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ST. BONIFACE, Man., Windsor Park United—large new area, wonderful opportunity, requires minister June 30th or sooner. Address inquiries to Mrs. D. Robinson, 816 Autumnwood Drive, St. Boniface, Man.

STOUFFVILLE (Ontario) United Church, pulpit vacant July 1st, 1961. Town of 3,000, near Toronto. Please write to Mrs. James McCreight, Secretary, Pastoral Relations Committee, Stouffville, Ontario.

SUTTON WEST (Ont.) two-point charge, furnished manse, oil heated, close to High and Public Schools — salary $5,000.00 including car allowance. Please address inquiries to F. A. Johnson, Box 217, Sutton West.

WYMAN, Quebec, minister urgently needed for 2-point charge in Prov. Quebec 50 miles from Ottawa. Agricultural and mining district. Young families moving in; great opportunity for Christian Education work. Newly decorated modern, furnished manse, oil-heated, etc. Minimum salary plus car allowance and pension. Please contact Mrs. Hillis Graham, Secretary Pastoral Relations Committee, Wyman, Que.

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6. ASSISTANT MINISTERS WANTED

LINCOLN ROAD United Church, Windsor, Ont., requires the services of a full or part time Assistant Minister to assist in the Christian Education field and perform some Pastoral duties. Consideration will be given to a retired Minister or one near retirement as well as any others who are interested in being considered for this position. Send full details to Ruskin Keyes, Recording Steward, 2282 Hall Avenue, Windsor, Ontario.

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21. ACCOMMODATION WANTED

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23. MISCELLANEOUS

WESLEY United Church, East Kildonan, Man., is selling $65,000.00 15-year-term First Mortgage Debentures on a new Christian Education Building. Series A debenture sells at $100.00 and yields 6% per annum. Series B debenture sells at $90.20 per $100.00, yields 5% per annum to maturity May 1, 1975. Interest paid May 1st each year. Canada Permanent Trust Company, Winnipeg, the Trustee. Issue authorized by Manitoba Public Utilities Board and approved by Winnipeg Presbytery United Church. Brochures sent on request. Contact Mr. R. Mullan, 573 Oakview Avenue, Winnipeg 5, Man.

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ator is indicated by strings of ten tassels. This is the traditional device for arms for heads of churches. It allows the proper heraldic sequence; one tassel for an individual minister, three for moderators of presbyteries and six for moderators of synods.

The system of indicating ecclesiastical rank is used widely on the continent but the symbol of the moderator of the Church of Scotland is distinguished from the others by having the tassels of azure (blue) as in the base of a St. Andrew's cross. The ecclesiastical hat which surmounts the design is traditional heraldry.

Accepted Call

The **Rev. George R. Service,** minister of Howard Park United Church, Toronto, has accepted a call to Victoria Avenue United Church, Chatham, Ont., to become effective March 1.

Expand in North Quebec

Last month the **Noranda-Rouyn, Que., United Church** marked its anniversary by dedicating its transformed main building to which a new front and a chancel have been added. Conference past president, the Rev. F. Stymiest, officiated, assisted by the minister, the Rev. Claude de Mestral, congregational and presbytery officials. Civic and religious leaders were present, including the mayor and Roman Catholic clergy of both French and English speaking churches.

69 Years in Choir

At a service commemorating the 124th anniversary of Grace United Church, Gananoque, Ont., last month, an illuminated scroll was presented by the choir to **Mr. George Scott,** who marked 69 years of service in the bass section of the church choir. Mr. Scott retired in June.

Double Building Programme

The congregation of **Wesley United Church,** East Kildonan, Man., recently carried out two ceremonies: the turning of the first sod for a Christian education building, and the dedication of a new manse.

The $100,000 Christian education building will accommodate 450 in the auditorium and provide additional teaching space. It is expected to be ready in February. The minister, the Rev. Kenneth Moffatt, and his family, are already in the new $15,800 manse which was dedicated last month.

Manse for Sarnia

Last month, five years after the church's official opening, the manse of **High Park United Church,** Sarnia, Ont., was dedicated. The minister, the Rev. Gordon G. Pickell, and his family had moved in a few weeks earlier. The Woman's Association, as their part of the project, finished the recreation room in the basement which is used on Sunday mornings for classrooms.

Hall for Barrie

Central United Church, Barrie, Ont., dedicated a new church hall last month. The service was conducted by the minister, the Rev. Cecil I. Brenn, and Toronto Conference President the Rev. Roy E. Webster preached.

The Harbour Church

The **Harbour United Church,** Tobermory, Ont., completed its building project at a special service conducted by the lay minister, Mr. Alfred Fry. Home Mission Superintendent, the Rev. Harold Bailey, dedicated new pews and a pulpit and preached the sermon.

The completed project, which cost $6,500 and to which the Board of Home Missions gave a grant and a loan, consisted also of an addition to the Sunday school, with modern kitchen, and a new chancel in the church.

The Settlement Church on the same charge has built a new church hall which is now entirely free of debt.

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Publishing House Notes

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Year Book Changes

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Capt. H. J. Robbins, Chaplain (P) 1 QOR of C., CAPO 5050, Germany.

Rev. Dr. A. M. J. Gray, 375 Madison Ave., Ottawa 3, Ont.

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By Eleanor Bell. Intrigue and excitement follow the three teen-age Fremonts on their boat trip down the British Columbia coast. *Ages 12-14.* $3.50

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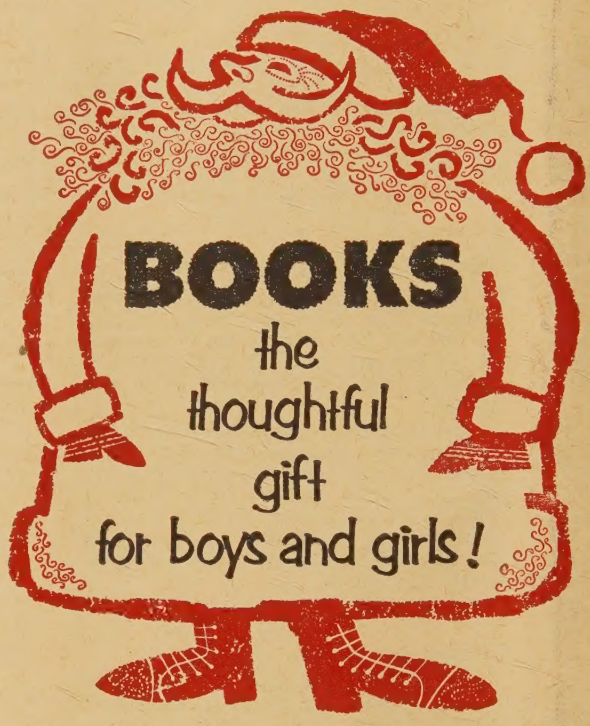

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